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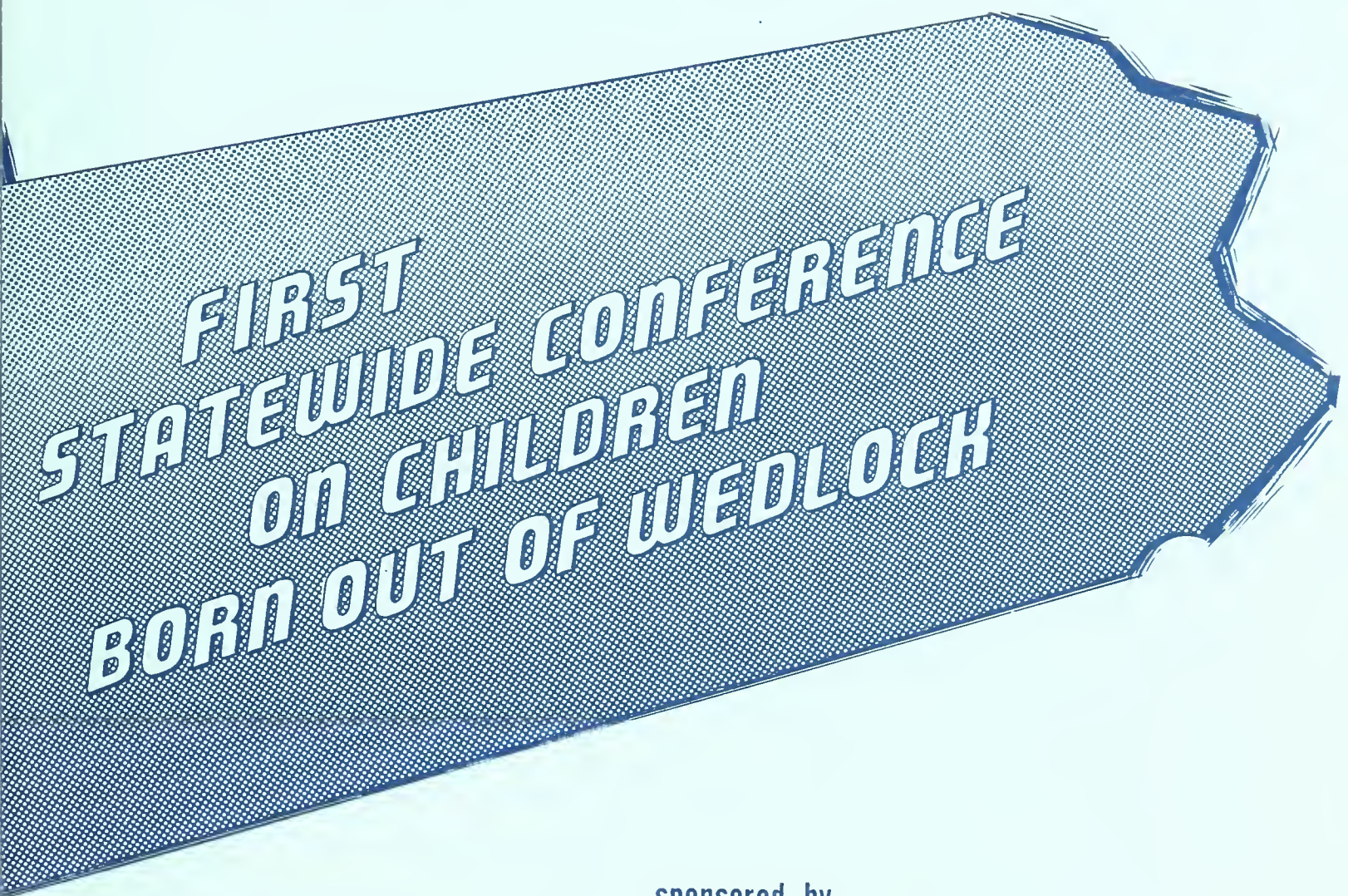


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VOLUME I

The Report of the



sponsored by

The Governor's Council for Human Services
Commonwealth of Pennsylvania

and conducted by

The Council's Citizen Committee on Children and Youth

APRIL 30, 1965

HARRISBURG, PENNSYLVANIA

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The Honorable William W. Scranton
Governor of the Commonwealth

The Honorable Arlin M. Adams
Chairman of the Governor's Council
for Human Services

Albert C. McCoy
Chairman of the Committee on Children and Youth

THE REPORT
of the
CONFERENCE ON CHILDREN BORN OUT OF WEDLOCK

Conference Purpose

To Consider Causes, Present Known Facts and Assess Problems

VOLUME I

This section of the Report presents, in full, the speeches delivered at the Opening General Session. The content of these was used by the eight hundred participants as background for their discussions at the Council Tables. The summary of their discussions, the conclusions reached and the recommendations made will be presented in Volume II.

EDITORIAL NOTE

The variation in formality and style of the speeches reflects the differences in sources. The Honorable Arlin M. Adams, the Honorable Charles F. Greevy, and Mr. Robert N. Hilkert spoke from prepared papers which were used for the Report. Their extemporaneous remarks are not included.

Dr. Clark E. Vincent, Mrs. Patricia Garland, and the Reverend John C. McCarren spoke from notes. Contained in this report are transcriptions of the tape recordings of their speeches as delivered. In the interest of time, with the agreement of the speakers, Dr. Vincent's and Mrs. Garland's speeches were edited and reproduced without their final review. References are made in these speeches to extemporaneous remarks of the other speakers which do not appear in their written papers.

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CONFERENCE PURPOSE

THE HONORABLE ARLIN M. ADAMS, Chairman
Governor's Council for Human Services

The number of children born out of wedlock has increased by almost fifty per cent in the last ten years. Today, more than six per cent of live births are out of wedlock. And, if anything, this is an understated figure. These are the stark statistics which have given rise to the grave concern which, in turn, has brought about this conference; a concern which focuses on the social ferment underlying these facts.

I share your anxiety - and increasingly so - as I examine the many aspects of the problem. It appears to me, and to the others with whom I have discussed it, that this problem is inextricably part of our total social structure, and not a matter which can be handled within any one or several of the programs in our governmental departments.

However, there is an agency in State Government that has the responsibility for the coordination of approaches to solutions of human problems which traverse departmental boundaries; this is the Governor's Council for Human Services. The time has come when people urgently need to pool their knowledge, suggestions, and ideas for meeting this problem. Accordingly, the Council for Human Services has convened this Conference on Children Born Out of Wedlock. Your overwhelming response is proof of the degree of your readiness to assume joint responsibility.

Birth out of wedlock is not one problem, it is many. It is an agony for the child who starts his life with a handicap. It is a hardship for the parents. It is a burden for all of society. Despite the magnitude of these individual difficulties, they are but symptoms of greater maladies within our communities. I use the plural advisedly, because there is no single cause to which we can point as the sole source of the problem.

Each according to his experiences and each according to his responsibilities views certain aspects with more alarm than others. This variance ranges from the parent who sees his own child in jeopardy, to the anthropologist who sees portents of social changes; changes which have in the past presaged disaster. But fundamentally, we must measure our alarms and our fears against the basic facts.

This, then, is a major purpose in conferring today, as professionals; as responsible citizens. We must search out the causes through an honest look at the facts.

All too often groups of people, faced with difficult problem situations, tend to see only superficial aspects. There just is too much folklore about a subject as important as out of wedlock births.

Are all children of public assistance recipients born out of wedlock?
Is out of wedlock birth a racial problem?
Is there a higher morality reflected in the lower incidence of out of
wedlock births among middleclass families?
Is having children out of wedlock a way of life?

The attitude toward this conference assures that these myths will be unmasked.

So many of you are approaching this conference with such strong personal commitments that I have no doubt we will go beyond the superficial, to the deeper and more significant aspects of the problem.

The statement of purpose refers specifically to the "known" facts. It is easy to react to dramatic incidents or startling figures without placing them in true perspective. To establish this over-view, we have distributed a booklet crammed with facts, presented in such a

way as to encourage thoughtful examination. You will receive additional information from the speakers this morning. This afternoon, you will share with each other your own observations.

Dr. Elizabeth Herzog has given us our theme in her article entitled - "Unmarried Mothers: Some Questions to be Answered and Some Answers to be Questioned." With such a look, we shall begin to see that our task in seeking the causes is like the blindfolded men with the elephant, each of whom forms his separate and unrelated image of what is before him. Are we content to say this is a problem of just one or two groups in our society? That it is just a problem of our youth? That it is simply a part of our changing culture? Or, shall we roll up our sleeves and get to work examining all of these and more and their intricate interrelationships?

This conference brings together a breadth and depth of experiences from every part of the State - from every affected discipline. This will become evident as you move to your Council Table discussions. From these interchanges should flow a blueprint for action. We shall begin to think of new and imaginative approaches to the solution of the problem.

As you go back to your homes throughout the State, I hope that you will take with you a sense of leadership, and be encouraged with the knowledge that you are not alone with your concern.

The Council for Human Services looks upon this conference as a stimulus for continuing activities. Some specific answers may come from our discussions today, but this is not our primary purpose. We must rather recognize that there are no easy answers, that solutions cannot be found in a day, and that changes in direction can come about only through sustained, concerted effort.

Your discussions can provide the guidelines. Literally hundreds of people who could not attend this conference have requested a report of what we do here today, hoping that it will give them the direction they are seeking.

The extent of the responsibility we have undertaken is described in a quotation from a great world leader in a recent address to a group charged with somewhat similar concerns. Pope Paul VI in speaking to a committee dealing with problems of an exploding population which met but a few weeks ago in Rome said:

"We know indeed how exceedingly delicate and full of responsibility is the mission we have entrusted to you. This is a problem which deeply interests public opinion....."

"While very difficult problems are raised - these very problems which we are asking you to examine in all serenity and liberty of spirit - is there not also perhaps in the deep studies to which we have referred the heralding of solutions for problems which seem today so difficult to solve? We want to believe and hope so....."

"Here you are now engaged in a new and decisive stage of your labors. We trust you will continue to pursue them to the end with courage. We were saying a short time ago: the question is too important, the uncertainties of some persons are too painful for you not to feel driven by a sense of urgency which is that of charity toward all those to whom we owe an answer....."

These sentiments echoed the concerns of spiritual leaders the world over - in all the great ethical religions. May I share with you Pope Paul's injunction:

"...apply yourselves wholeheartedly to your task, allowing that to mature, which must mature, but you must understand the anguish of so many souls and work with diligence without being concerned with criticism and difficulties....."

CAUSES, FACTS AND IMPLICATIONS

CLARK E. VINCENT, PH.D.

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In old Testament Times - the prophets in general, and one in particular, found it necessary to have what has been referred to as a type of psychosocial moratorium, to withdraw for awhile from the fast pace of living, to find out where one is going and who one is. One of the places of retreat and subsequent return was Mount Pisgah. I should like to try to speak to your collective condition and individual conditions by providing a Pisgah perspective. One source of such a perspective is contained in one of the oldest non-Vincent writings on record, a papyrus located in the Museum at Istanbul which dates back almost 6,000 years to 4,000 B.C. A very rough translation of the opening sentence is as follows:

"Alas, times are not what they used to be. Children are no longer obedient to their parents and everyone wants to write a book."

In terms of a legal perspective, we could spend some time in talking about differentiation between the juvenile and the minor, and the implications such distinction has for people working with young people. We could talk about the extralegal if not illegal activity of some school boards in forcing young mothers to drop out of school. We might talk about how on May 9 we shall hear much of mothers and motherhood, its beauty and glory, and so on, and be reminded of how incongruous this is with the fact that we find members of congregations, saying implicitly or explicitly, "Do not contaminate our daughters with those girls," when we seek rehabilitative help from some of our church groups for unwed mothers.

Or again we might look briefly at the growing interest in the father of the child born out of wedlock and point out that there has been increasing interest in him. However, such interest may wane as it comes to the attention of more and more people that perhaps he, too, has relinquishment rights which might further compound the adoption problem.

Or again we might look at the recent activity of the California Judiciary Committee, which has spent a year in fact-finding, and come up with a very thick volume of all kinds of needed legislation in regard to the family, divorce proceedings, and so on.

We might, also, take a look at the need for some centralization of services in terms of ascertaining need at the beginning of pregnancy, making sure that the girl does not get lost in the interim period prior to delivery, of providing prenatal care, and assisting with the decision about the baby and with subsequent adoption procedures.

Or we might talk again about the differences in recording illegitimacy. The fact that there are fifteen states that do not record illegitimacy and that we have an unknown number of young women who do migrate to those particular states in order to have their babies, puts a very big question mark in most of our census data about illegitimacy.

But I should prefer to just mention these items to you, leaving the discussion of them to others, who will be talking to you later this morning and meeting with you in your discussion groups. Turning very briefly to a survey type perspective, I will simply say again that it has been noted that our unwed mothers come from all walks of life, but are stereotyped as predominantly poor, uneducated, primarily young and colored. Such stereotypes die hard,

and you will find in the press and in professional journals for the next decade at least, continuing reports of researchers who have simply gone to a county hospital or a particular agency to study these young girls. They will describe them in such a stereotype.

Or again, we might point out, you will find in some of the literature that we are very selective in our concern about illegitimacy. During the twenty-year period, 1938 to 1957, it is true, that the rate of illegitimacy did increase 108 per cent for teenagers. What we hear less about is the fact that during that same twenty-year period it increased 444 per cent for the women thirty to thirty-four, and we don't hear about the fact that it increased 200 per cent for women forty and over. Again the rate of increase for women, forty and over, was twice the rate for teenagers. If we take the more recent period, 1958 to 1962, we find there has been a 4 per cent decrease in the rate of illegitimacy among teenagers. Those over forty have continued to gallop along with another 16 per cent increase and those 25 to 29, had another 23 per cent increase. But, numerically, it is true that the problems will increase among the teenagers simply because there are so many more of them due to the post World War II birth rate.

I assume that the literature that has been made available to you contains the survey perspective and other types of information, so I shall turn now to the preventive perspective, recognizing again that in our society to talk about youth is to immediately invoke reaction response, for, with perhaps a few exceptions, most of us in this audience were at one time youths.

It invites response and reaction, for in every man there is still that boy, in every woman still that little girl. We can never be quite sure, when we are reacting and responding to youth, to what degree we are really responding to them, their problems, and to what degree we are still attempting to rework, relive, recapture a childhood that was or that we wish might have been.

Now some conflict, some misunderstanding between generations is inevitable, primarily because of at least three variables. Kingsley Davis talked about two of these over thirty years ago. The first one is the fact that we live in a society characterized by very rapid social change. The second one is that, as far as we know, children and their parents are not born at the same time. The third one, that the behavior appropriate to a given age tends to be learned when we are near that age. Now put all three of these factors together and it is inevitable that there shall be some conflict, some misunderstanding, some lack of communication between generations. Times do change. Things change, ideas change. The expression "hot spit" was probably no more repugnant to mothers of teenagers in the 1920's than "crap" is to parents of teenagers in the 1960's. Expressions change.

And now at the time when we are very concerned about some of our young people and the kind of language they use, it is very interesting to see that such phrases as "golly" and "good grief" are moving into popularity. This takes you back a little way.

We can see the inevitable conflict between generations most beautifully illustrated during the holiday season when grandparents are in the home and seek to intervene, giving their children, the parents, some suggestions about how they should be rearing their children. The parents will quickly point out to the grandparents, nicely enough - "Well times have changed, it's not the same. What you are saying is no longer applicable," and so on. But what those parents don't understand is that their children feel precisely the same way about them. While the parents can see this in relation to the grandparents, they cannot see it in relation to themselves. This means that when father says, "When I was a boy," he probably has a very good memory, embellished somewhat, but it's rather beside the point. It's true that grandmother did not have to worry about regulating TV time, but she probably had to set up times for listening to the radio. But things change, the times change.

Also, there is one perspective on which the attitude of our society is highly ambiguous. This is the granting of adult status to our young people. When is the youngster an adult; at sixteen, when he can obtain a work permit to support a widowed mother, and perhaps the mother is sickly; at eighteen, when he or she is permitted to marry, permitted to be drafted and give his life for his country; or is he adult at twenty-one, when he can finally buy the house, with his own signature, for the wife he married three years earlier, and, depending upon the state in which he lives, he can finally buy a drink and finally vote; or is he an adult at thirty when he finally completes all of his formal training and education, and is independent financially as well as occupationally?

At the same time our society does not afford adult status to the college student. If you doubt this, think what would happen if some eighteen, nineteen, twenty year old men working in a factory were to stage a "panty" raid in an apartment. We wouldn't tolerate that. But we tolerate it on college campuses, even though a student may be thirty, have been married for ten years and the parent of four children. Yes, we appease them in one area and deny them in another saying, "Yes, you are an adult in this area but not in that." This is a hard thing to live with. And adolescence is continually being prolonged - while youth experiences more and more at an earlier age. While the graduation from adolescence is being delayed, the father may pride himself on the fact that he worked hard, he had part-time jobs, he put himself through college. But father did not have to compete with the number of teenagers with whom his son competes today as more teenagers pour continuously into the labor market. From here until 1970 there will be something like three million a year, additional workers from teenage groups. Nor did father have to compete with union policies which increasingly, in order to reserve jobs for older people, have heightened the age levels at which young people can begin to work.

These are some of the problems they face, but they are not one-sided. It is true, for example, that my sixteen year old daughter faces many problems. She's never before been a sixteen year old, but it is also true that I have never before been a father of a sixteen year old daughter and I remind you of this. The old man has a few things to learn, he has some identity crises, too, and it is my responsibility to help my daughter look the other way, also, in terms of obligation to seek to understand her parents, the adult world, and their identity crises.

How many times we must seem very callous and cruel to these youngsters. As adults, for example, we can readily sympathize with the adult woman who may have to undergo the removal of a breast or both breasts, but we dismiss as unimportant the very young girl's fear "Will I ever even have a bosom?" And you may say, of course, naturally, all of them do. But the point is she does not know that. These youngsters don't even know what their bodily identity will be. How tall? We have a reasonable notion of our physical identity, although it is spreading a little, but they have not even this. They have not identity physically, familially, occupationally, educationally - all of these areas in which they seek to find themselves.

There is another area in which we must look at adolescents - that is, to see what we have to learn from them. They have much to teach us in many respects. In one area, something we discussed briefly during the work group last night, they have much to teach us on how to maintain, enhance and recapture our God-given capacity to utilize our senses - to be able to live for the moment - to feel, to taste, to touch and to hear. And parents sometimes wish that youngsters didn't have quite so much enjoyment of the wiggly worms they hold in their hand or the way in which they not only taste their food but deliciously touch it.

Increasingly, as we become older and get bound in by our many deadlines, schedules and pressures, we really don't have the time to fully live for the moment, the beautiful arising, the sunset, a walk through the woods. Increasingly our satisfaction is derived from getting the job done and then looking for the next job, rather than in living for the moment. Now everyone has his theory about the Beatles, and I share mine with you. Here we have

youth with this capacity to live for the moment, to have the emotional integrity to be honest, to say when they don't like something. When they are truly excited, they come home to us with it, but we have learned not to be touched. Teenagers will tell you, "If our parents would respond with enthusiasm, excitement, but they play it down as if we were off in left field, and nothing could be that important." Then they say, "Why is it that when we try to behave like adults, and we play it cool, we don't get excited, they just ask us about school?" We teach them too well to bottle up this honest, God-given capacity to feel and to feel strongly, whether it be in the football stadium, when the Beatles came over, or earlier, Elvis Presley, and yet earlier for some of you, Frank Sinatra, and earlier yet, Valentino. Once the lid goes off a little bit, it is almost pandemonium broken loose, as they have the chance, with all the others around them, to fully and freely express, sometimes ridiculously, almost to the point of becoming hysterical. But perhaps we should be very grateful there are such safety valves, since we keep them so bottled up.

One of our problems today is the denial of status to adolescents. Adolescence is a no man's land. Most of us say, "Don't act like a child," or "Act like an adult," but who says "Act like an adolescent?" We see them not as what they are. If you were a boy, or a woman, or a carpenter, and someone kept saying to you, "Don't act like a carpenter," you would want to say, "But I am a carpenter." Why should we be so puzzled, then, if they create their own identity, made of a world of their own language, their own norms, when we stand in a bind and seek to exclude them.

Now let us look at another phase. Some will say that the one billion or more abortions in this country each year are symptomatic. Also, one-quarter to one-third of a million births out of wedlock each year are symptomatic of something else. The one out of four, or as found in one survey, two out of three young brides, pregnant when married in this country, is but a symptom. We must not treat these symptoms, we say. We must find the cause. We don't treat the fever, we treat the cold, or the appendicitis, or the gall bladder attack. This is true to a degree. Yet realistically we do treat symptoms. That is to say, we are concerned when the temperature rises to a 103° or 105°. We seek to lower it whether by use of aspirin, or a cool bath, or what have you. Most of our treatment of the common cold is a treatment of symptoms to provide relief, because we have compassion. And in all these areas, particularly the area of birth out of wedlock, there is need for treatment of the girl, of the child that is born, with compassion.

From this, then, I am going to turn my remarks more specifically, to what I feel is crucial at this time in our history - that is, providing our youths with adequate education in the area of human sexuality. It is extremely naive to think that in the United States in the mid 1960's it is possible to return to or recapture an "age of innocence" regarding sex. In fact, one may wonder if such an age ever existed. But, if such an age ever did exist, it does no longer. Youth is literally inundated with information, ideas and attitudes about sex via television, movies, newspapers, paperback books, magazines and members of their own age group. In view of the quantity of ideas and attitudes about sex readily available to youth, it is pointless to continue debating whether or not youth should receive sex education. The crucial and realistic question is: "Are we satisfied with the quality, the content, the accuracy and the value orientations of the ideas and attitudes about human sexuality that youth is now receiving?"

Family life and sex education include a broad spectrum of subject area--knowledge of the history of female emancipation, cross-culture materials on the social and legal status of women, family law and human genetics, but teaching of family life education encounters resistance almost immediately, even though every student will be involved in these areas. We constantly ask for the actual proof of the value of family life education. How curious it is that here we have marriage, one of the most complex, difficult relationships in which any of us can become involved, yet we spend more money and more effort in preparing people to learn to drive a car than how to live in marriage and in families.

Now sometimes it is assumed that all members of a class are at the same place in sex education. This is rarely the case. The interesting thing is that teachers do not give German I, German II, and German III to the same class. You have to take German I first and you begin to learn a respect for German. We complain that teen-agers do not have proper respect, reverence and all, for our God-given human sexuality. Why should they when we have the over-simplified notion that any teacher can fill in for a course on family life and sex education, ignoring the fact that human sexuality is a far more complex subject than calculus, Latin or German will ever be. Why should young people have any other idea than that sex is simple, something that you can test out one night on the back seat of the car or in a motel. Who has told them otherwise? Who has told them that it is anything but statistics, simple, progressive, exploitive? Youth will continue to lack respect as long as we require teacher preparation, certification and real study in all areas except sex, marriage, and family life, believing you can come by this just naturally. We have only one state in the Union, Utah, which provides for the certification of family life educators, and that only recently obtained.

We will continue to fight the family saying the family is responsible for delinquency, divorce, alcoholism, illegitimacy, desertion, pregnant brides, needy children, -- you name them. In all, these problems cost us billions of dollars every year. If each state were to take only 5 per cent of the money allocated to meet these problems attributed to the family, and use this 5 per cent for establishing and upgrading family life education, in a manner comparable to what has been done in teaching the basic sciences, it would amount to a considerable savings, if we must be motivated by money alone.

What about the naivete of youth. The most obvious evidence of naivete among youth regarding sex education becomes readily evident with the most frequently asked question by high school and college students - "Should I or shouldn't I engage in pre-marriage intercourse. Is sexual intercourse before marriage bad or good - right or wrong?" The question may appear to them to be sophisticated and worldly, but they are actually naive in the extreme - far beneath their intellectual capacity as high school or college students. Even more tragic is the fact that we fall into the trap and further simplify the question by answering it with a "yes" or a "no." Such questions should not be honored. You would not honor the question, "Is surgery right or wrong, good or bad?" You want to know surgery for what, for whom and by whom, and all sorts of other things, before you attempt to answer. In the area of human sexuality, we seem to quickly forget the fundamental principle that all factual knowledge is conditional. To say that two plus two equals four is a factual statement only so long as these are the precise conditions, because someone may come along and add another condition such as, two plus two, minus one, equals four. You say that is not right. You want to know all the conditions. And young people's respect for the sciences increases as he learns the importance of knowledge of all the conditions.

Not so with sex. We think it is very simple. We don't ask questions about conditions. We just say "No!" or "Yes!" It is not a simple act with a "yes" or "no" answer that somebody else can provide. There are many, many conditions, much prior knowledge that youth must have and be aware of, and they must not be relieved of the obligation and responsibility for working this through themselves. One area of conditions concerns knowledge of self. Before any young person can attempt to answer this question, he has to know a great deal about himself.

Let me take just one area for illustrative purposes. How well do they know the social customs of which they are a part? For example, if you were attending a banquet somewhere in continental Europe and you wanted to find out which ten of the 100 people in attendance were Americans, you could do this very easily with good probability of success. Simply instruct the major-domo to serve pie, and to serve it in the continental fashion with the large part of the wedge towards the diner. The Americans will, of course, turn the pie around and start from the small pointed part of the wedge. Presumably the pie tastes just as well from either side. And this is a simple thing, but how long would it take you, if you started today, to become comfortable with always starting to eat pie from the large backside of the wedge, and how much more true this would be in the emotionally loaded sexual area.

Another way of appreciating the strength of attitudes and customs is to recognize that we can smash an atom but find it very difficult to break a prejudice. Or we can note that the majority of children vote as their parents vote and belong to the same Church. Youth tend to overlook and to underestimate the attitudes, ideas and behavior patterns of their particular backgrounds. Such attitudes and ideas are very much a part of them, even though they may appear at times to their parents to be rejecting these same everyday ideas and attitudes with which they will have to wrestle if they are to weigh the results and the consequences of pre-marital intercourse. First, however, they will have to better understand what are their attitudes, beliefs and values.

A second category of conditions includes knowledge of the other person. How much does one know about the other person and his or her background, customs, beliefs, guilts, feelings of anxiety? Youth will need to know a great deal about themselves and about the other person before they can ascertain whether a sexual relationship would mean hurt, fear or guilt to self and to the other person. This, of course, assumes that young people today do believe in principles of fair play, emotional integrity and a sense of responsibility for their actions.

If we were to listen to some of the criticisms of adults by youth, we would find it very difficult to uphold the adults. If you have your communication lines open, you will meet young people who will tell you that there is more prostitution going on within marriage in this country than there is outside marriage. There are many of them who feel that their parents do not love each other and have no right to sleep together. Do people have a right to sexual relations, even though they have a marriage certificate, if they do not truly love each other.

In another area, youth accepts the wisdom of preparing for contingencies. In driver education, for example, driver training may include simulating a wreck or an accident, so that they can prepare for this crisis in case it should occur. Granted that the chances may be one in five hundred, or one in five thousand, but this is called planning for a contingency. This does not apply to just one situation, it applies to several.

In talking with youths on college and high school campuses I raised the question - "Why not do the same thing in the sexual area, plan for a contingency if you intend to have sexual relations?" Or, if speaking to a girl, "Why don't you have him sign an affidavit that he will assume all responsibility in case, one chance out of many, there might be a baby?" At first these girls laughed about this, but on one particular campus, when we had a fireside chat on the second evening, they wanted to talk about it some more. Those who had been having sex relations brought this up with their boy friends, as a joke at first, then they got a little angry at the boy's response and began to wonder. At the next fireside chat there were two of the girls who said they had discontinued sexual relations because their boyfriends kept saying, "After all, there is no chance of your getting pregnant." The girl had said, "Well, why don't you want to sign the affidavit, then?" These girls had begun to be aware that perhaps they didn't know the fellows as well as they thought they did.

We can have confidence and trust if we can confront our own negative feelings about human sexuality and go beyond that yes or no that we would give a six-year old. Open up the dialogue, have faith and confidence in young people's ability to think through and to weigh.

Now, I want to comment very briefly on another area, what sex education is not. In various schools throughout the country, sex education is thought to be an open bull session giving youngsters freedom to use all the four-letter words. If this is sex education, we don't need it in the schools. One of the most tragic things about the University of California situation and the so-called demonstration for the right to be obscene in their language, is the tragedy that these college kids never worked this through when they were in grammar school. Now let me give you an example. I will spell one of the four-letter words for you. I pause, because I wish I had a television camera so that you could see the shock on your faces. You are wondering which one it will be.

The winner is "ain't." In grammar school the youngsters learn that they are not supposed to use this word. Use "isn't" or "aren't" but not "ain't"; but there is not a lot of emotion around it. They learn this and, on occasion, they will use "ain't" - no problems. But somewhere in grammar school they should have learned this about all four-letter words. They should have gotten the emotion out of them. They should have found freedom of choice along with acceptance of consequences. For example, you can write to a prospective employer and use the word "ain't" if you want to, but you have to accept the fact that he probably won't hire you.

Now hypocrisy is compounded when at the same time that the young person is asked to grow up, to be adult, he sees increasing evidence of adult sexual laxness. One of the members of a teenage panel said, "Out of one corner of your mouth you say sex is wonderful and beautiful. From another corner of your mouth you say it is dirty and vulgar. I wish you would get some agreement as to what it is, some consistency in what you do and say about sex." Even a casual examination of the kind of profusion of sexual enticements proffered to youth should help us realize how difficult it is for the unwed mother, who is literally trapped by a society which refuses to remove the stimuli that incite and encourage, but which then condemns her if she gets caught.

I should like to have you reflect for a moment with me on a little experiment. We could ask all of the people who smoke to go to that far corner of the room; to the opposite corner, all of the people who occasionally partake of alcoholic beverages. That corner over there will be for the coffee drinkers, and this corner for those who are more than five pounds overweight and like sweets and rich desserts. In the center of the room will be the largest group, where I would be, - those who have all four problems. To the smokers perhaps we bring or show a movie, and perhaps many of you might go through the motions of giving up smoking. Meanwhile, back in the stores, cigarettes and coffee will still be sold and advertised, the bars will be open, and others will continue to partake of too many sweets. Not many of you will quit.

Yet, if we as adults have so much difficulty with good resolves, why be so naive as to think that if we say "No" to young people, it will solve the problem. The Commonwealth of Pennsylvania has a unique opportunity at this juncture in its history to establish a real legacy for the present and unborn generations. Such generations may enhance their dignity as human beings with reverence, respect and awe for our complex, God-given human sexuality. We will not do as those described to me by one young unwed mother in a Boston maternity home: "Why is it that these visitors who come through our home on tours give themselves away so easily? First, they look at my belly, then maybe they look me in the eye. First, they see me as an unwed mother. Only secondly, if ever, do they see me as a human being."

Dare we deny their birthright to those of the oncoming generations, and our own, by placing a higher premium on their understanding of outer space than on an understanding of their own God-given sexuality? Dare we deny them their birthright by providing less preparation for marriage than for driving a car?

LEGAL FRAMEWORK

THE HONORABLE CHARLES F. GREEVY

Judge of the Court of Common Pleas
Lycoming County

The illegitimate child -- that is, the child born of an unlawful intercourse and before the lawful marriage of its parents -- faces from the day of its birth, legal as well as social and psychological handicaps different from those of his legitimate brethern. The legal aspects of illegitimacy also affect the child's parents. I will deal with the subject historically and to an extent, chronologically, for even today the laws of the Commonwealth of Pennsylvania which affect the rights and duties of illegitimates and their parents reflect our heritage from the early common law of England.

Under the old English common law, an illegitimate was considered to be "filius nullius" or nobody's child and as such he had no rights at all. Neither the father nor the mother could be forced to support him. He could not inherit property. In those feudal times the principle of primogeniture governed the succession of property and the estate of the father passed automatically to the eldest legitimate son.

Fortunately as early as 1576, the plight of the illegitimate was remedied somewhat. In that year England enacted a statute making it the duty of the mother or the reputed father to contribute to the child's support under order of 2 Justices of the Peace. Since that time the legal as well as moral duty of parents to support the illegitimate child has been recognized by law.

The enactment of this early statute immediately raised the problems of determination and proof of paternity; and typically, some coercion has always been necessary to encourage the reputed father to support his illegitimate offspring. For this reason the duty to support an illegitimate has been closely interwoven with sanctions and criminal or quasi-criminal proceedings.

For example, in 1705 the first Pennsylvania Law to protect the well-being of an illegitimate was enacted. It gave the reputed father a choice of 21 lashes "well placed on the bare back" or a fine of 10 pounds if he should be convicted of fornication. It was fornication or the act of intercourse for which the man was punished and not the fact that as a result a child was born to the woman. His only punishment for the fathering of the child was that he could be required to post for the child's maintenance such security as the Justices of the Peace should direct. Under this law of 1705, the man was easily convicted of being the father because only the accusations of the woman involved were necessary as proof. If the woman persisted in her assertions during the birth in the "extremity of labor" or subsequently at trial, the evidence was deemed sufficient to require the reputed father to post this security.

Two and one-half centuries have passed since the enactment of that early Pennsylvania law. The reputed father's choice and the 21 lashes have been eliminated and the fine changed from 10 pounds to \$100 but on the whole the law has not changed much.

In the strict legal sense having an illegitimate child has never been a crime in Pennsylvania and today it is still fornication which is the crime. Technically, the woman as well as the man can be convicted, but, as a matter of practice, the woman is seldom prosecuted, although it is sufficient to convict an unmarried woman to show that she had a child.

Concern with the criminal aspect of illegitimacy is diminishing. It is indicative to note that in the criminal division in Philadelphia, where some statistics are available, there were no convictions of fornication in 1959 or 1960 and only 1 in 1961 and 12 in 1962 in spite of the backlog in the Philadelphia courts of nearly 4,000 child-support claims by unwed mothers. (In some of the smaller counties, however, the combined Fornication and Bastardy procedure is still followed.)

In addition to the area of support, remnants of the old common law also survive in the laws affecting the inheritance rights of an illegitimate. For example, the Intestate Act of 1947 bars an illegitimate from inheriting from his father who dies intestate, that is without a will, no matter how decisively paternity has been established and even if the father himself has acknowledged his paternity. Under the law of descent in Pennsylvania, the illegitimate is considered to be the child of his mother only.

Although these vestiges of the common law remain, its impact on the laws of Pennsylvania are gradually, and fortunately, diminishing. The Pennsylvania Civil Support Law is one example of enlightened legislation. Originally the law pertained only to obtaining support for legitimate children but in 1963 it was extended to include illegitimate children. The 1963 Act makes it possible to obtain support for an illegitimate child without resorting to the lengthy criminal proceeding. Under the Civil Support Law, a simple complaint for support is filed and the matter comes before a Judge of Common Pleas who sits without a jury. (Under the criminal proceeding for support a Justice of the Peace issues a warrant for the arrest of the reputed father on information of neglecting to support a child born out of wedlock. This is followed in time with an appearance in court before a judge and 12 jurors.) A recent Superior Court decision held that under the Civil Support Law the judge alone may decide the question of paternity. The case also held that the lack of a jury in this situation does not violate the Pennsylvania Constitutional guarantees to a trial by jury. Parenthetically, I might say that there are indications that jury trials may often result in unfair convictions of the defendant as the father of a child born out of wedlock.

Two states, Arizona and Oregon, have gone even further than Pennsylvania to equalize the rights of illegitimate children. Whereas under Pennsylvania law an illegitimate can never inherit from his intestate father, the statutes of Arizona and Oregon permit inheritance or succession by, from, and through, an illegitimate child as if he were born in wedlock once his parentage has been proven.

The question of paternity is important to the illegitimate child in determining or denying him rights in addition to those of support and inheritance. For example, the rights of an illegitimate vary from those of a legitimate child under the Workmen's Compensation Act. For the illegitimate to qualify for benefits under it, he must show himself to be in the category of one to whom the deceased stood in "loco parentis" which means he must have lived in the deceased employee's household. Thus, he is automatically disqualified from benefits if he was born posthumously or if he was not living with the employee or not dependent on the employee. The legitimate child of a deceased employee does not have this burden and is entitled to compensation without having to prove dependency or that he lived with the employee.

In Pennsylvania an illegitimate is also excluded from benefiting under the Wrongful Death Statute. The determination of paternity is, then, of crucial importance to the illegitimate child. It is also of great concern to the putative father. Originally his only defense was a mere denial of paternity and he had small chance of succeeding against the accusations of the mother. Now, if the couple are unmarried, proof that the mother had intercourse with others during the period in which the child could have been conceived prevents the finding of paternity.

Formerly, if the reputed father happened to be married to the child's mother, his protestations were generally in vain, for at common law a child born during wedlock was con-

clusively presumed to be legitimate unless the husband was "outside the four seas which bound the kingdom." Later the facts of access were open to consideration. Today the presumption of legitimacy still exists where a child is born to a married mother, but it may be overcome by clear and convincing proof of facts establishing nonaccess, impotence or lack of actual intercourse. The husband and wife, however, may not testify to nonaccess.

Since 1954 the putative father has had, also, the benefit of the Uniform Act on Blood Tests to Determine Paternity and since 1961 blood tests may be used to determine the fact of paternity in civil suit brought to obtain support for a minor child born during wedlock.

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We have touched on the legal aspects of illegitimacy so far as the father is concerned and so far as the child is concerned. (In the legal aspects, the birth of an illegitimate child does not substantially affect the mother in a way different from the birth of a legitimate child.)

We should now consider the process of legitimation. Legitimation is important, for it alone places the illegitimate child on an equal status with legitimate offspring. In Pennsylvania it alone permits a child to inherit from an intestate father. In Pennsylvania legitimation can only be accomplished by the subsequent marriage and cohabitation (if only for a short time) of the illegitimate child's parents. All children of a supposed or alleged marriage between the natural parents of a child which is void because one party has a living spouse or which was void or voidable for any other reason when contracted are also legitimated by law today.

Of course, an illegitimate child's legal rights are also improved by adoption, for which only the mother's consent is required, but as he acquires the rights of an adopted child, he loses all the rights he had as the child of his natural parents. He inherits from his adopting parent or parents only. He comes under protection of Workmen's Compensation as the child of the adopting employe; he gains rights under Social Security, and the Wrongful Death Act and under others, which cannot be examined today because of time.

The legal handicaps facing an illegitimate child can be removed by legislation but the law is not an entity isolated from the social mores and personal opinions of the people who live in our Commonwealth. And, outside the purview of the law, there exists a social hostility toward the illegitimate child which subtly or openly results in discrimination against him.

Some institutions and organizations discriminate against children on the basis of illegitimacy just as some discriminate on the basis of religion or color.

As long as the laws of the Commonwealth or the attitudes and actions of its citizens discriminate against children on the basis of their legitimacy, the innocent illegitimate child will continue to suffer psychologically, socially and legally for the sins or slips of his not-so-innocent parents.

I commend this Council for Human Services and all of you here at this conference for your concern for these children who are born out of wedlock.

CARE OF MOTHER AND CHILD, AND EDUCATIONAL APPROACHES

MRS. PATRICIA GARLAND

Director
Division on Child and Family Welfare
Federation of Protestant Welfare Agencies, Inc.
New York, New York

I have become increasingly concerned because of the obvious eminence and confidence of these other participants, especially in view of the fact that I am the only woman. Now this, of course, as Doctor Vincent knows all too well, touches on one of the problems in this whole area of illegitimacy; that is, some of the discrepancies and conflicts in our thinking about women. I was reminded and wanted you to know that we, in the Women's Civic Clubs in New York, are having quite a difficult time with our fellow professionals in our own and in other fields, including the legal. Our New York Penal Code is being changed. One of the issues which the men feel is of little importance is the fact that only the woman in our state, not the man, is involved criminally in prostitution. And right at this moment we women are having some trouble persuading the community to see that this is one kind of conflict which contributes to the problem we are talking about.

But it turns out that I do have a reason for being here and that is that I, too, am the mother of a sixteen-year-old son. As I shared with some of the leaders last night, he was just about ten when he said to me one day, out of the blue, "You know, people should get married before they have a baby - otherwise, there is trouble as to who is going to take care of it, the boy or the grandparents." Social workers are, of course, never at a loss for words, but I was. This did not reflect anything special about our home except that we live in the heart of Harlem - Central Harlem - an area from which come high statistics on illegitimacy. So, as he stood with me in our super market lines and got around the neighborhood, this young child did somehow learn about these problems.

Certainly, in talking about the care of the mothers and children involved in the problem of illegitimacy, we have plenty of information. The Children's Bureau can help us understand what children need, and Dr. Spock has written much for the general public. I just read that he has now completed a new book on the care of Handicapped Children which includes emotionally handicapped. That should give us some insight for working with some of the children who are stigmatized and traumatized by the fact that they are of illegitimate birth. Certainly, the Children's Bureau and Ursula Gallagher, whom you have met, have made very clear the kinds of basic health and social services required. Many of you know this well. But what we have to talk about is how we link it to what Dr. Vincent has said.

In April - today being the last day of April - it has been estimated that some twenty three thousand children were born out of wedlock; an increase of 50 per cent in the last decade. The social work profession with the medical agencies has, in the main, carried major responsibility for services to the unmarried mother. Have any of our services increased over 50 per cent in the last decade? The evidence is that they have not. On a broad level perhaps only about one in ten of those persons who are known to be involved in the problems of illegitimacy is being served. When we get to special groups, such as the Negro minority group, only one in fifty is receiving the specialized services that can help them through this unhappy, tormented period, help to rehabilitate them, and help their children. This is one of the problems that I think we haven't faced squarely enough.

I know in our profession we are very much concerned with all the gaps and with the inability and resistance on the part of the clients to use the services. What we have not concerned ourselves with fully enough is whether the right services, at the right time, and in the right place, are available to those who need them. One of the things that I believe has prevented our doing this is our tendency to plan services with the assumption that illegitimacy is confined to the poor, the minority group, the uneducated, or the neurotic. The great growth in the figures on illegitimacy has not helped us to understand that indeed everyone, in every section of our community, is involved. As I have said, there is not any one of us, I believe, in this room today, who has not from personal knowledge known directly about illegitimacy, either in his own neighborhood, school, church, or even in his own family. Now this is what the statistics mean.

This problem about services and care for mother and child is not just one of more services, new services, or demonstration projects. The problem will not be solved if you leave the services and programs to the social work profession which, by and large, has carried the main burden of it. I think this conference of yours attests to the fact that you and the Commonwealth of Pennsylvania don't intend to do that. But I want to stress for you one of the reasons why.

I have already indicated that as a profession we have not served the great majority of people involved with the problem of illegitimacy. I think there is one even more basic problem - that we are problem-focused, that we have not yet had the resources, nor the skills, nor the time to tool up to give the kind of constructive building services that are necessary. We are certainly not ready as a profession without your help to deal with the new groups of people who need our services.

What are some of the issues which are illustrative of them? Let us take, for example, two or three groups. We think in social work that we know the answer about the Negro and the unmarried mother. We have talked about generations of illegitimacy. Illegitimacy is a way of life. Only recently have we begun to understand that current forces such as urbanization, discrimination, the position of the Negro man, the impact of the current civil rights struggle, may have much more bearing on the current situation than things that happened a hundred years ago. Some of us forget, for example, that of the four million Negroes who lived in this country in 1865, only five hundred thousand of them were free and could have been legally married. So the cause for the increase in the problem within this minority group must be evaluated on another basis.

Recent projects and studies of family life among Negroes, on such subjects as child-rearing practices among low income families, sponsored by the Community Council of Washington, D. C., have given us many new insights. We know, also, that there are gaps between what professional people are saying and what the general public picks up. Oftentimes, people's concepts are many years behind current trends, so that some of these facts from this current project fall upon unreceptive ears. The Washington study shows that there may be many reasons for the Negro attitudes toward illegitimacy, marriage and caring for children. Most grandparents in the lower socio-economic group believe that children should not be given up by their families, regardless of their origin, and that the unwed parents should not be forced into a marriage without love.

But are we fully prepared to grasp the significance of the impact of illegitimacy on the middle class group which has had little experience with it? What about the grandparents in this group? This is one of the problems with which we social workers have not dealt. We are finding that many of the middle class grandparents, ashamed and horrified as they are over the problem, still feel it is not right for their grandchildren to be given up for adoption.

Last Mother's Day I dropped in to see one of the most outstanding families in our neighborhood. This is a family that has had professional status for generations. The seventy-five year old grandmother was sitting there with a broad smile on her face. In her arms was

a child whose birth had made her a great grandmother, a four-year old boy born out of wedlock to a very bright and pretty young graduate of one of our seven Ivy League colleges. The misfortune was that this happened to be a Negro family. There were no adoptive resources and this family had had to face the consequences, which they did. But here was a family bound together in joy with a bright, wonderful little boy, born illegitimate, making a seventy-five year old grandmother a great grandmother. This is something to which there are no easy answers nor solutions. What is involved, then, in looking at the way to care for the mother, the child and the family caught in the trap of illegitimacy, is the coming together of those of us who have professional responsibility for dealing with the problem and the many other people in the community who, for the first time, are beginning to see what the problem really means in human terms.

Then what do we do? What are the basic elements that are necessary in order to develop a community project. I think it has been stressed today that we must examine our values and attitudes, and decide what our commitment really is. Do we have a double standard? Do we place too much reliance on external and misleading evidence? Are we keeping up a front or are we thinking in human terms? If it is in human terms, we have a lot to do. What do we know? What are our old and present prejudices, values and attitudes? What are the consequences of these? We must re-examine our agency policies, our community criteria, and our legal structure in the light of this human concern. Obviously, we shall need more social planning, broad social and legal changes, and alternative directives for what, in the very last analysis, is a very individual problem; that is, one child, one mother, the putative father, and their families. This means a very personal kind of concern that is at the heart of the professional commitment of the social work, legal, medical and other professions.

It is going to take a very long time to make the kind of change that is needed. It is going to take a lot of thinking, a lot of hard work, a lot of wrestling with ourselves, and, as Dr. Vincent suggested, even with the very devil himself.

There is an old Chinese proverb that says that even the longest journey does not start before the first step is taken. I believe that here in this conference you have taken the first step, but the road is a long and hard one. Let us not look for the short cut, but really keep plugging and thinking, and trying to find a way to answer this problem which is indeed the concern of each and every one of us.

EDUCATIONAL APPROACHES

Home, School, Church and Community

THE REVEREND JOHN C. McCARREN

Executive Secretary
Commission of Catholic Charities
Diocese of Pittsburgh

For the past night and morning I have been wondering why I was invited here. Now Mrs. Garland and Judge Greevy have helped me resolve this dilemma for I can truthfully state that I am not the parent of any sixteen year old boy. Perhaps, after all, I am here because I can represent the "unwed" father.

It is good for us to be here! From my vantage point, from this roster, as I look out over this vast crowd of people unfolding before me, my mind wonders back to a fat, little, old, bald-headed Italian Cardinal whom the powers to be ----the power structure within the Roman Church anyway -----thought would be impotent. Well, anyway, they put this little old man in the driver's seat and the world has yet to recover. He spoke one word, "Aggiornamento." He said, "Let us open the windows and let the air in. Let us talk with one another."

I think that it is important that we begin to become a little "hard-nosed" and very practical about the realities of the situation as it relates to the unwed mother. Too many of us, and I may be negative for a moment, are too concerned about our own roles to be played, about our own vested interests, about our own disciplines, about our own professions, about our own communities and, indeed, about our own families. We are so self-centered, so self-contained, that we have allowed our rooms to close in upon us making it difficult to look out. "Let us open the windows and let the fresh air in."

One begins to wonder, also, as one watches mankind's attempts to emerge from the single cell-like extended family of the past into the complex urbanized, industrialized communities of today, if modern man has, within his power and intelligence, the expertise with which to manage the highly complex social organisms and systems characterizing modern society. Can we manage this whole vast complex array of institutions and systems which Pope John has labeled the phenomenon of "Socialization."

This phenomenon of socialization has within it the interdependencies and inter-relations of families, of communities, of neighborhoods, of programs, of services, of agencies, of auspices, of governments, of churches -----perhaps it can best be illustrated by an example taken from a piece of bread.

It wasn't very many years ago that, in a rural extended family, the father of a family cultivated the wheat in the fields of his own farm, harvested the wheat, brought it to the miller and had it ground into flour. His wife, the mother of that same family, baked the family bread from that same flour and the family ate it.

Now let us take the piece of bread that I had for breakfast this morning. Probably it involved millions upon millions of people. Beginning in the wheat fields of Kansas, the grain was farmed by a co-op of farmers which had formed themselves into a corporation which had its president, vice-president, treasurer, secretaries and file clerks who concerned themselves with vouchers, statements, orders, and accounts payable. Then the wheat was harvested and shipped to a grainery where it was stored and the owner of the grainery was represented by a corporation with its president, vice-president, treasurer, secretaries and file clerks and what have you. It was carried on a truck which was owned by another corporation which also had its president, vice-president, treasurer, secretaries, file clerks,

vouchers, statements, bank-accounts and bills. Then the grain was taken to a place where it was milled, perhaps up in Minnesota, thousands of miles away, and here we find another corporation, another president, another vice-president, more secretaries, more file clerks, more laborers. Now I haven't even mentioned the unions to which all of these workers belonged. Nor have I mentioned the Department of Agriculture (a huge governmental bureaucracy), nor the Interstate Commerce Commission, with their administrators, middle management, secretaries, file clerks --- the whole panorama. Then we come to the place where the flour was baked into bread, and the company that baked it, the company that shipped it from market place to market place, from wholesaler to retailer. In all of these companies, we must also consider the stock-holders, the people who buy and sell the stocks and the bonds, those who advertise and sell -----the whole of Madison Avenue. And nobody has even mentioned the Federal Securities and Exchange Commission with its anti-trust supervision which also has a lot to do with me and my breakfast this morning. It seems to me that the whole United States of America with its 190 million people were involved in getting a piece of bread into my mouth this morning. This then gives you some idea of the complexities of modern America.

While illegitimacy has always been a problem to man, even from the beginning of time, its modern ramifications are even more problematic. Why? It is the very complexities with which we moderns have to live. This complexity affects our homes, our school systems, our agencies both public and private, and our churches. One really begins to wonder if and how man can refine the organizational mechanism necessary to manage this monster called civilization.

This is the reason then that it is tremendously important that we be here together; that we meet; that we talk with each other. As I've already mentioned, there are amongst us varied customs, different backgrounds, divergent disciplines, and multiple representations. There is a cause and a problem that confronts us all ----- illegitimacy. We must become hard-nosed, we must realistically appraise the fact that we can't solve this problem alone, individually. We must begin to work together.

These remarks have been made in an attempt to point out that public and private efforts in meeting the needs of children and people, in spite of their divergent origins, have the same goals and could emerge into a workable union satisfactory to all and, at the same time, serve those who have need of their services. Like the great country and state that spawned them, both private and public interests have had growing pains and haven't measured up because of one basic reason, the size, the enormity of the problems that face us.

All that we have to do is to glance at last week's paper to learn what the schools, both public and private in Pennsylvania, are up against. A Mental Health Study, recently released, reported that there are over 196 thousand children in Pennsylvania who are in serious emotional, psychological and social need. One hundred and ninety-six thousand lonely, rejected and mixed up children; 196,000 potential unmarried parents. And yet, this is only a fragment, a small section of our people who are in need.

Many young people are in trouble! However, we can look at the problem positively. Industrialization has produced affluence, science has pushed back the darkness of ignorance, and education is knocking down the barriers of prejudice and hate. As a consequence, an awareness is fast developing that, if we are truly interested in helping people, both public and private interests are interdependent. One cannot attain its goals without the support and cooperation of the other. If we are truly interested in helping the unwed mother and her child, who is also in need, we need information, we need resources and, above all, dialogue. ----- Dialogue so that information and resources can be exchanged. From discipline to discipline, from profession to profession, from the market place to the farm we must recognize our interdependence. One cannot attain goals, solve problems in an organized society without rubbing shoulders and elbows with the next one.

Heretofore Social Scientists have been talking about private vs. public welfare interests. We can't help but observe a welter of agencies under a myriad of auspices, both public and private, all working zealously but uncoordinatedly and in a fragmented way. As one wag so facetiously put it, "If you were to put all the social workers in the world, end to end, they would never reach a conclusion." If you were to put all of us together, end to end, you would soon learn that we are not coming up with any conclusions. Perhaps this is part of the problem -----our inability to communicate with each other even within disciplines, let alone interdisciplinary.

How do we find a formula in which we can reconcile all the good that we seek? Christendom speaks of a third good, a good wider than that of the individual and more warm than that of the collectivity; a good with personal elements, yet truly public in nature. That third good, conciliating and unifying is more humane than the mere good of the state; it is more generous than the good of the mere individual. It is both personal and public, though not merely individual on the one hand nor merely political on the other. It is what the scholastic philosophers of Christendom and the founding fathers of the United States called the "Common Good." It was first mentioned by Aristotle; it was developed by Thomas Aquinas, it was later formulated as the Principle of Subsidiarity and, in the social order, it was given its frame of reference by Pope John as "Socialization." This principle points out that there is a sense in which the good of the whole is more divine than the good of the individual, but it also understands how the good of the social whole must be subordinated to the good of the personality.

It has been my effort, then, this morning to point out that a search for the common good, with an accompanying awareness of the ever-present phenomenon of socialization, gives us a point of departure upon which we may depart as we attempt, together, to attack this common problem of the unwed mother and her child.

In heavens name, I beg you, "Let us open up the windows of our hearts and talk."

SOCIAL CLIMATE AND THE CHALLENGE

MR. ROBERT N. HILKERT
First Vice-President
Federal Reserve Bank of Philadelphia

During these past three years in which I have been the lay president of the Health and Welfare Council in Philadelphia, I have, on numerous occasions, found myself speaking to audiences heavily weighted with professionals. My own participation in such gatherings always causes me to ask myself whether I am merely being the fool who rushes in where angels fear to tread. I can, of course, answer part of this. I don't rush in; I get roped in.

I have overcome my earlier fears in substantial degree. This is not because I have lost my sense of humility. I have not overcome, and I hope I never do, the painful awareness of how exposed the amateur really is when in the midst of professionals. Perhaps you could understand this better if I were to ask you, on short notice, to speak to a large gathering of central bankers and professional economists on the subject of "Contemporary Problems of Monetary Policy."

Then why don't I - and others like me - simply say, "No thank you," and bow out gracefully? Here is the reason. It is because professionals invariably say somewhere in every speech, in every paper, in every professional discussion, and especially with every high-priority subject, "This problem, of course, is a total community responsibility." Well, I am a member of that total community that you have in mind.

Let me hasten to say, "And so are you." You, the professionals, are part of this total community. You are citizens who have special knowledge of problems of human welfare. You have special training and know-how. We amateurs, for that is what laymen really are, always seem to be "the total community which is not fulfilling its responsibility." I accept this only with the understanding that you too, the professionals, are part - and a very important part - of that same community which is failing to meet its responsibility.

Very shortly I shall ask you, quite respectfully but poignantly, an important question about today's task. But I must lead up to it. We have before us today the objective of increasing our understanding of the complex nature and multiple causes of an important individual and societal problem, children born out of wedlock. We are to search, and hopefully find, intelligent and feasible approaches to solutions to numerous facets of the total problem. With respect to outcomes, I make three predictions:

1. Progress will be made. Because there is assembled here such an impressive amount of professional brainpower, such an array of talent, I don't see how it can be otherwise.
2. A conclusion that will be reached by the Conference is that we are dealing with a responsibility of the total community. I can't miss on this one.
3. (And with this one I hope you will prove me to be greatly in error.) We shall fall far short in communicating with the community, the very point upon which the success of the Conference so greatly depends.

The community is not going to respond adequately to any responsibility which it doesn't comprehend or understand. You and I both know that the community is going to have to learn

a lot of things that it does not now know. We know that the community is going to have to unlearn a lot of things it believes, but which are not so. The community is going to have to have new light focused upon problems which it now sees but darkly. The community is going to have to be sold on courses of action which may well upset a great deal of traditional and stereotyped thinking and behavior, and which may even point to that horror of horrors - increased demands upon our personal, financial resources, whether freely given or involuntarily taxed.

Now for the question, and I hope you will give it serious thought before the day is ended, "Whose job is it to move the community?" Who has the responsibility to awaken, to educate, to reeducate, and to inspire the community to effective action? I do not personally accept the idea that professionals exist only to make snowballs for lay leaders to throw. We keep on talking, and I am one of those, about finding new and better ways for the voluntary agencies and government to work more effectively together. There is yet another problem requiring solution which is just as great, and which I think is prerequisite to success in the other. We must find new and better ways for professionals and laymen to work together. At the outset we must understand each other. I have been pushing this point so hard in Philadelphia that some of my friends are tired of hearing it. Nevertheless, it is beginning to pay off.

There is an underlying, or perhaps overriding, responsibility which professionals have if a community is to be moved. They must come to communicate effectively with laymen. Unless professionals succeed in doing this, we might just as well forget the whole business, including today's concern, and keep on muddling through. Professionals should think twice, or count to ten, before criticizing laymen for lack of leadership or for lack of participation. They should first stop to see whether they have done the necessary job of awakening, educating, inspiring, and leading the lay community. How often we hear the term lay leadership. Why don't we hear more about professional leadership? The time has come for professionals to emerge from their staff shells. There is no better time to start than today. Spend time on research, yes; but spend time trying to find where we go, and how we go, from research to the moving of the community.

Let me give a personal illustration of the typical experience of laymen, using today's event as a "for instance." No doubt for purposes of programming it was deemed politic to include a layman in this particular spot and who is fairer game than the president of a metropolitan Health and Welfare Council? But what is his problem, this fellow - and many like him - who must perform his civic work on a kind of "moonlighting" basis, simply because he has a full-time job of his own. He accepts the call, it being part of this business called lay leadership. Then, in order to become somewhat knowledgeable about a subject that he has thought all too little about, he decides to do some "boning up." He has very little trouble obtaining materials, except to attempt to stem the tide. There are those bibliographies which someone most thoughtfully turns over to him, just in case he runs out of speeches or reprints of technical articles.

Now what are these materials? Typically, they consist of professional papers, papers written by professionals, for professionals, and originally delivered to an august assembly consisting mostly of professionals. Our lay leader turns to the bibliographies. They seem to imply that he can reach around in his home library and pull out treasured copies, old and current, of his favorite periodicals. Among these favorites that he so fervently preserves are:

American Journal of Public Health
Children (an Interdisciplinary Journal for the Professions
Serving Children)
The Georgetown Law Journal
American Sociological Review

I come to the conclusion that nobody is writing for me, despite the fact that the planners of this Conference have taken a notable step forward by sending us background papers which are exceedingly helpful. I'm just a layman, just a part of that great group that is falling down in the fulfillment of "total community responsibility," that group that must be influenced. Talk about "gaps in services." How about the gap between the knowledge of the professional and the ignorance of the layman? Unless that gap is bridged with respect to the topic before us today, we cannot count on very much happening.

You will recall that profound statement of Edmund Burke:

"All that is required for the triumph of evil is that good
men remain silent and do nothing."

I think we can predict with certainty with respect to the issues before us in this Conference that many good men will remain silent and do nothing - unless they are stirred up. I think we may predict with certainty that good men will remain silent and do nothing about a problem which they do not comprehend.

Whose job is it to see that these good men do not remain silent and do nothing? This is the most important aspect of my "charge to the Conference." It is not enough that we merely become more knowledgeable about the specific subject matter before us, important as that most certainly is. This Conference will be successful in the degree that it will be said of us, "They stirreth up the people." To be sure, we must determine the direction in which the community must move, but having made that determination, how do we get it to move? That's the problem. We must not just talk to ourselves. And no community is moved simply by hitting it over the head with a sheaf of reprints from professional journals.

We are going to run headlong into some strong and deeply-held attitudes, troublesome attitudes held not by wicked people but by good people. There are problems of morality, and in this field one finds it easy to cover up his lack of understanding, even ignorance, through appeal to his sense of righteousness, or perhaps righteous indignation. Never underestimate the power of publicly expressed attitudes of righteous indignation. In this Conference we must find ways of piercing the armor of those who shout to the housetops, "Are we to condone immorality?" Add to this the expression that strikes not only to the heart, but to the pocketbook nerve, "Are we to subsidize immorality?" - and the going gets real tough. There are few times when a taxpayer feels more righteous about objecting to taxes than when he is told that his money is being spent to subsidize immorality. Even here, you see, there is an assumption, completely wrong, that children born out of wedlock is essentially a phenomenon that occurs only with people on public assistance.

Obviously no one wants to condone illegitimacy, or to condone immorality whether subsidized or not. No one wants to promote alcoholism either. But we didn't begin to make extensive progress with problems of alcoholism until it became widely understood that one doesn't get very far merely by "moralizing with a drunk." It took a lot of doing to get the community to understand alcoholism, and a great deal of progress has been made because we can now get at the problems constructively without our earlier fears that we were undermining the morality of American society. We don't condone juvenile delinquency, we don't condone adult crime - we are all against sin. Even the church, the mighty fortress of morality, recognizes that the only job it has is to work constructively with sinners, for that is what we are. To deal constructively with the forces of sin is not to condone, promote, or subsidize sin.

I am not here to preach, but I do feel that we must develop something akin to religious fervor in moving the community to accept whatever elements of "gospel" that may arise from this Conference. We are not here solely to intellectualize the topic, although this is a fundamental necessity. We must see that the fruits of the study process are translated into action. We must suggest and promote ways of convincing and of moving the community - using that word to mean the citizenry, including the people organized as government, at all levels.

The key issues have been cogently presented by those who have already participated on this program. Subject areas have been broken down into logical divisions so that the complex whole can be fruitfully discussed through its manageable parts. The problem does, of course, have its specifics and they must be handled in specific terms. We must not, however, lose sight of the fact that what we are dealing with is a complex social problem which is bigger than, and different from, the sum of the specific problems of individuals who find themselves in difficulty. The opening line in *Anna Karenina* tells us that (and I am paraphrasing from recollection) all happy families are happy for about the same reasons, but that the unhappiness of any given family is for a unique reason. It suggests, I believe, that there are at least two approaches to the solution of the basic problem, and that neither may be pursued to the exclusion of the other.

We, in considering children born out of wedlock, must consider, at minimum, three individuals - mother, father, and child. Each has problems, and the problems of each relate to the other two. These three are not apart from society, they are members of society. Their problems are society's problems and their problems are, in turn, manifestations of the shortcomings of society itself. We cannot deal only with the individuals; we must also deal with society itself, difficult as that may be.

We who are here are a concerned people. I happen to believe that if we are to influence others we must first examine the basis of our own concern. None of us would have difficulty making a list of so-called practical reasons. I shall forego the listing, even though you may find it wise to make that list. I wish to place our concern on a different plane, and I think we might call it a higher plane.

For reasons quite unrelated to today's assignment, I have been digging recently into the subject of Christian morality. Believe it or not, this is a highly controversial subject among theologians. The ecclesiastical pot is boiling over terms such as the "old morality" and the "new morality." I merely want to quote from one of the lectures of one of the controversial clergymen of our times, a man much misquoted and greatly misunderstood, John A. T. Robinson, Bishop of Woolwich, in England. He says:

"In Christian ethics the only pure statement is the command to love.....apart from this there are no unbreakable rules."

Our deep concern for individuals, therefore, arises from the command to love one another. Love for our fellow man dictates that we engage in the problems before us today.

The Bishop goes on:

"The more he loves his neighbor, the more he will be concerned that the whole ethos of his society - cultural, moral, legal, political, and economic - is a good one, preserving personality rather than destroying it."

Our concern, therefore, must be with society, a concern that it be a good society, one which - because we must love one another - will not destroy but will preserve human personality.

Generalities will not suffice. Whatever we come up with must relate to the individuals for whom our concern is being expressed. Whatever we come up with must relate to the society in which they - and we - live. And, of course, it is not a case of "they and we." We are all in this boat together for we are all children of God.

Yes, I cannot lose on my prediction that we are dealing with a responsibility of the whole community. That community consists of professionals and laymen. It consists of agencies, public and private, church-related and nonchurch related. It includes schools and colleges. It includes churches of every faith. It includes government at every level. It includes all institutions and all professions and disciplines concerned with the well-being of people and with the quality of our society. It includes the entire citizenry, those who are knowledgeable and converted and those who must learn and come to see the light. Do we have the ability to mobilize this total community? Will this Conference set us on our way? This is what remains to be seen. We should approach the task with optimism and with the zeal of the pioneer and crusader. Today we talk pretty much to ourselves that tomorrow we may more effectively persuade others.

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NOV 10 1965

VOLUME II

The Report of the

FIRST STATEWIDE CONFERENCE ON CHILDREN BORN OUT OF WEDLOCK

sponsored by

The Governor's Council for Human Services
Commonwealth of Pennsylvania

and conducted by

The Council's Citizen Committee on Children and Youth

APRIL 30, 1965

HARRISBURG, PENNSYLVANIA

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The Honorable Arlin M. Adams
Chairman of the Governor's Council
for Human Services

Albert C. McCoy
Chairman of the Committee on Children and Youth

THE REPORT
of the
CONFERENCE ON CHILDREN BORN OUT OF WEDLOCK

Conference Purpose

To Consider Causes, Present Known Facts and Assess Problems

VOLUME II

This section of the Report presents the excerpts from the discussions at the Council Tables, the formal recommendations made, and the highlights from the Closing General Session. Volume I contained the speeches delivered at the Opening General Session. The Table of Contents in this Volume gives the entire program and the contents of both volumes.



Commonwealth of Pennsylvania
THE GOVERNOR'S COUNCIL FOR HUMAN SERVICES

PRESENTING THE GUIDELINES

We submit to you the results of the outstanding efforts of the participants at the Conference on Children Born Out of Wedlock. As I told you at the close of the Conference on April 30, your contribution exceeded our highest hopes. I was speaking then about the highlights. Since that time, I have seen more detailed evidence in the Council Table reports and in the formal recommendations presented to the Council for Human Services by the Committee on Children and Youth.

The Advisory Committee on Reports and Recommendations has prepared a distillation of the content of the Council Table discussions. To that I am adding a few of your challenging points as I learned of them and reported them to you at the closing session of the Conference. You said there was need to:

Achieve community coordination -

Keep the family viewpoint -

Face up to the problem of providing education for girls who are pregnant out of wedlock or unwed mothers -

Discourage pornographic literature and the commercialization of sex -

Explore the role of colleges and the "permissive attitude" -

Evaluate the effect of drinking and the "early sophistication" of young people -

Give attention to instruction for boys and their responsibilities as unwed fathers and, finally -

Consider whether children born out of wedlock should be taken from their mothers and whether they should receive public support.

With much interest, I observed the full and complete cross section of points of view and knowledge of the participants. Some of you had deep personal concern and others professional concern. There were those of you who had helped as foster parents, and some of you were working as volunteers in your own neighborhoods where problems were mounting. The description in the Appendix of your interests cannot indicate the impact you experienced at the Council Tables as you pooled your efforts and opinions.

The Council for Human Services is studying the Conference recommendations and using them as guidelines of citizen concern. Already many activities are under way throughout the State. Projects have been undertaken and area meetings are being planned. The Council for Human Services has asked the Committee on Children and Youth to give every possible assistance with these.

One point underscored at the Conference was the need to get at causes. Ten thousand young people in Pennsylvania told us about this in 1960. They described as their greatest need some clearly defined standards for behavior in view of their feeling of uncertainty about the ethical and spiritual values held by society. We heard them and we gave attention to what they said at the 1960 White House Conference, but we did not have a full realization of the import of their words.

The statistics contained in this Report have given us this. We know that this problem must be viewed as one facet of our total social crisis with all its implications for our youth. Therefore, the Council for Human Services has accepted the recommendation of the Committee on Children and Youth that we include our activity related to children born out of wedlock in our mid-decade planning for the 1970 White House Conference on Children and Youth.

Arlin M. Adams
Chairman

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REPORTS FROM THE COUNCIL TABLES

Transmittal Letter to Conference Participants

The editorial letter from the Advisory Committee on Recommendations on pages 2 and 3 provides the backdrop for the reader's consideration of the reports from the Council Tables. It gives the sense of perspective and scope experienced by the Committee in their review of all reports submitted by the Recorder-Consultants.

Reports of Council Table Discussions on Major Areas of Social Impact

In distilling the essence from the Council Table Reports, the Committee endeavored to retain their significance, and also exact wording as far as possible. Editorial privilege was taken, however, in combining material pertaining to the same subject area and in rephrasing for greater clarity.

The source of each Excerpt is indicated by the Council Table number at the end of the Excerpt. For the introductory statements at the beginning of each section, Excerpts are combined and the numbers of all the Council Table Reports used are shown at the end of the introductory statement.

Comments by the editorial committee are indicated by the marginal notations of "Editorial Note" and indentation.

TRANSMITTAL LETTER

Dear Participant:

We who are serving as your editorial committee have been uniquely related to the Conference, to the recommendations, and to their presentation in this Report. Involved in varying capacities in the preparation and planning for the Conference, participating as members of the Council Tables, and studying the comprehensive and detailed recorders' reports, ours has been both a panoramic view and an immersion in depth.

The selection of recorder-consultants was so thoughtfully made by the Program Committee that the Council Table reports were true reflections of detailed recommendations and suggestions, and were phrased so that the mood, the variations of opinion, and occasional conflict over ideas and approaches were preserved intact for our review. Reading the reports had the effect of precipitating us into the center of each group as participants. We experienced vividly the flow of ideas, the interaction of personalities, the contrasting opinions, and the struggle for objective consensus. It was evident that when their concern is strong enough, mature individuals with mutual respect rise above differences and work toward broad goals.

Excerpt-Council Table C-10: "It appeared to me, as recorder, that we realized we are facing the problem, each guided by his own individual moral philosophy and social standards. Sincere effort was made by the group to evaluate these feelings and to come to some conclusive agreement. The group's recommendations express this positive thinking and the sharing of one common problem regardless of conflicting situations."

The registration forms indicating participant interest as well as professional capacity or membership on organizational boards or staffs were used sensitively and selectively in making Council Table assignments.

Excerpt-Council Table A-20: "This was a very homogeneous group, all of whom are working directly or indirectly with problems of illegitimacy. We became a working group very readily because of the commonness of the concerns of all members and because of the problem-solving attitude of all."

In the majority of the Council Tables, however, the faithful adherence to a pattern assuring a broad, representative cross section resulted in a "sample community," so that the Council Table experienced "in miniature" the varying cross-currents and reactions that would have prevailed had this discussion occurred at community level.

Excerpt-Council Table D-14 "Twenty-seven ladies and gentlemen of varied age levels, races, creeds, philosophies and experiences, representing the interested lay public, the clergy, professionals of varying disciplines from different types of agencies (state and county, public and private), the courts and the police, constituted the persons around our Table. This truly heterogeneous group probably was one of the best examples of the many different types of thinking and feeling one would find in any given community or area."

Even the same frustrations and resistances that might have occurred at community level held true, as this excerpt goes on to reveal:

"In fact, it was so well mixed that the group almost blew itself apart. However, the leader, consultant, and some strong members of the group itself were able to prevent that and to succeed in having reason and reasonableness take ascendancy."

Within many Council Tables, discussion of issues became specific, and culminated in formal recommendations. These appear on pages 21 to 23. The background for the recommendations, and suggestions concerning direction and action which were not expressed formally, appear as excerpts and editorial comment in the subject areas under the sectional headings. In those instances where marked divergence or conflicting opinion was expressed, we have noted this. The differences most frequently arose around method rather than goals.

While the content of the reports has been divided into three sections using the same subject headings as the Council Tables for clarity in presentation, it is important to recognize that the subject areas are not mutually exclusive, but rather very much interrelated.

It has been the intent of the editorial committee "to present a summary of discussions and proceedings including facets of the total problem, the points of view expressed, and suggested means and methods of action." We have studiously adhered to this guideline in the preparation of this volume. We hope that the Report may serve as a reference resource and a spring-board for activity leading to implementation of recommendations and further consideration at the community and state levels of the issues treated herein.

It is, also, the duty of an editorial committee to portray conscientiously from the vantage point of its panoramic view, those aspects which present themselves forcefully and continually, running thread-like through the discussion in a pattern which can be seen more clearly from the committee's broad overall view.

First, though this Conference was called to consider the causes related to children born out of wedlock, it should be stated again that illegitimacy is symptomatic of the total social climate and must not be considered as an isolated phenomenon outside that context. We were repeatedly aware during editing that we were confronting in relation to illegitimacy, just one symptom of the many social, emotional and physical problems, of the increasingly familiar alienation between individuals and generations, and the uncertainties about moral standards, which are causative factors for a variety of symptoms of social malfunction. The specific recommendations and suggestions contained in this volume must be seen, therefore, against the acknowledgement of these broader conditions which manifest themselves in a variety of forms.

Second, there was an increasing awareness that, though the Conference participants were motivated through their broad concern to come together to look not only at the symptom of illegitimacy, but also, at the moral, social and ethical climate that produces it, this concern is not shared by a great portion of our society. Lack of exposure to accurate information, lack of interpretation and of understanding are only some of the reasons for this. Often, the illegitimate birth is the single instance when the attention of people in general is focussed in the direction of the problem. Most specifically, their attention has been captured by those illegitimate children whose support must come from the tax dollar through Public Assistance. Those children born out of wedlock who are adopted or whose parents are able to support them do not receive the same public scrutiny nor arouse punitive attitudes.

The Conference focus on the many aspects relating to birth out of wedlock has served to identify the broad ramifications and issues. For example, the increase in illicit sexual behavior and promiscuity which only in some instances results in pregnancy, was given attention.

Excerpt - Council Table B-25: "Another participant's view was that society has an 11th commandment.. 'Thou shalt not get caught.' "

Prevention is the thread that ran through all workgroups as the Conference planners intended that it should. It seemed, as we read through the reports, that all struggled to find solutions through such preventive measures as education, counseling, and social approaches. At the same time, it became apparent that perhaps we were presumptuous in our choice of terminology. It would have been easier to list those negative elements that predispose toward illegitimacy than to provide a list of the positive elements that can assure prevention. For, in addition to all the factors cited above, there is the human factor and all the unknowables and unanswerables contained therein. It would appear now, belatedly, that we might better have spoken of primary prevention as "modification and elimination of predisposing factors" and of secondary prevention as "redirection and reduction of incidence."

Several subjects were touched upon at different Council Tables, but were not treated fully at any Table. Reference is made to these, but all of them will be given further attention at future meetings. Among them were:

- Services to the putative father
- Increasing incidence of venereal disease
- Abortions
- Special projects and demonstrations under way.

Now, we can delay you no longer from your purpose - the perusal and study of this volume and the use of it in your own community to implement the goals you defined on April 30, 1965, at the Conference on Children Born Out of Wedlock.

Advisory Committee on Recommendations
August 31, 1965

Section A

LEGAL FRAMEWORK and LEGISLATIVE MANDATES

Background Statement

ILLEGITIMACY IS A LEGAL CONCEPT. IT HAS ITS ROOTS IN THE POLICIES OF BYGONE SOCIETIES, POLICIES THAT WERE DESIGNED TO ACHIEVE ORDERLY DEVOLUTION OF PROPERTY. THIS BASIC ASPECT OF ILLEGITIMACY IS STILL WITH US IN THE PRESENT INTESATE LAWS OF PENNSYLVANIA, BUT THE MAJOR PROBLEMS WHICH ARE ASSOCIATED TODAY WITH ILLEGITIMACY HAVE ONLY A LIMITED BEARING ON THE DEVOLUTION OF PROPERTY. IN CONTEMPORARY TERMS, THEN, WE MUST CONSIDER WHAT BEARING THE LEGAL STRUCTURE DOES HAVE AND TO WHAT EXTENT LEGISLATIVE ACTION CAN SOLVE ANY ONE OR MORE OF THESE PROBLEMS.

★ ★ ★

THERE ARE SOME ASPECTS OF THESE PROBLEMS THAT ARE OFTEN PERCEIVED OF AS PECULIARLY LEGAL. THE PUBLIC ASSISTANCE LAWS AND THE SUPPORT LAWS, ESPECIALLY, DRAW A GREAT DEAL OF ATTENTION IN THIS CONTEXT AND, TO A LESSER EXTENT, SO DO THE LAWS ON ABORTION AND THOSE BEARING ON THE DISSEMINATION OF BIRTH CONTROL INFORMATION.

★ ★ ★

WHILE LEGISLATIVE ACTION HAS SOME LIMITATIONS, IT IS A VITAL INSTRUMENT FOR THE SHAPING OF SOCIAL POLICY.

★ ★ ★

JUDICIAL ACTION IS ANOTHER IMPORTANT PART OF THE LEGAL STRUCTURE, PARTICULARLY IN CASES TOUCHING THE INTERESTS OF CHILDREN. WHETHER IT BE CUSTODY, ADOPTION, OR SUPPORT, THE COURTS EXERCISE CONSIDERABLE DISCRETION IN AN ATTEMPT, FOR THE MOST PART, TO GIVE MAXIMUM EXPRESSION TO THE PREVAILING MORES OF THE COMMUNITY.

★ ★ ★

AN EXAMINATION OF THE SOCIAL FACTS AND PATTERNS AROUSING CONCERN IN RELATION TO ILLEGITIMACY CALLS INEVITABLY FOR AN UNDERSTANDING OF THE LEGAL STRUCTURE.

(A-23)

Birth Certificates

Even though the status of illegitimacy is not indicated on the birth certificate in Pennsylvania, the use of a special form of birth certificate, the so-called short form, which includes neither parent's name, reveals the status. Contrary to Act 75 - April 9, 1945 (P.L. 166), which provides that the short form shall be used for all births, the so-called long form recording both parents' names is used for legitimate births.

(A-2)

Some States have modified their laws and regulations. For example, the Arizona legislature, with one stroke of the pen, removed the status of illegitimacy by providing that every child shall be the legitimate child of its natural parents. While this is a very good starting point, it alone does not solve the array of social and legal problems which we are discussing.

(B-6 and A-23)

The question remains - should Pennsylvania's children be stigmatized as a result of their having been born of an unwed mother?

(B-25)

Inheritance

The discriminatory attitude toward illegitimate children is clearly shown in the denial of the rights of such children to inherit from their natural fathers according to the provisions of the Intestate Inheritance Act. The consequences of applying this law are of vital importance to the individuals affected. The force of the mores against modifying this law is strong, although the policy of some governmental agencies such as Social Security and Veterans Administration has set a precedent for lessening the inequities between the rights of illegitimate and legitimate children. Much further scrutiny of this subject is required for the development of appropriate recommendations for change in the inheritance laws.

(A-2)

Support

In regard to support, the machinery of the law and its application clearly indicate that distinctions are made that favor the legitimate child over the illegitimate. Since support orders are set at the discretion of the Court, there is variation in practice in the different counties. This occurs in spite of the decision of the Appellate Court that the only criterion is the father's ability to pay. Since the lower courts are apt to be loathe to accept this, support orders for children born out of wedlock tend to be lower. In some counties lump sum settlements are often made in relation to illegitimate children whereas they are not for legitimate children.

Also, it is a practice to set a standard amount for the support of illegitimate children without regard for the father's ability to pay at that time and without provision for a review at a later time to determine possible increased ability to pay. The group felt that an effort should be made to insure that the father's responsibility for the support of an illegitimate child was equal to that which he would be expected to assume if the child were legitimate, and to establish equitable scales for support in all counties, in order to counteract the great variations in practice.

(A-2)

The problem of support of the child by his natural father when the mother is legally married to another man was discussed. It was pointed out that the presumption that the child is that of the legal husband may be rebutted since the Bonnelly Amendment of 1963 to the Civil Procedural Support Law, but the courts are hesitant to do this because of their reluctance to bastardize children. In further discussion of the significant advantages in the Bonnelly Amendment it was noted that: the court without jury may determine support in the same manner as though the child were legitimate; and the court can determine paternity without the long delays, notoriety and resultant criminal records of parents found guilty, all of which are inherent in criminal procedure.

(A-4)

The tendency toward the handling of cases of illegitimacy as civil rather than as criminal cases should be encouraged and developed.

(A-24)

Some thought was given to the meaning for teenage boys and others without work training in being labeled fathers. Many in this group do not earn enough to care for their children.

About equal thought was given to more coercive measures which would insure the father's being forced to care for illegitimate offspring.--Perhaps the State should press paternity charges rather than the mother.

(C-19)

Family Courts

It was the feeling that cases involving illegitimacy could be best handled in a family court. The advantages of a family court would vary in accordance with the extent of its jurisdiction. The probable inclusion of divorce, support for parent and children, custody of children, juvenile delinquency and adoptions in its functions would mean that: the interest

and experience of the judges would be trended towards human relations; the judges could specialize in one phase of legal procedure, that is the various facets of family life, if they had sole jurisdiction; the court would have all prior family histories in its file; and the handling of similar matters would be consistent rather than showing the wide variation in disposition which exists under the present system. The establishment of family courts should be urged. It might be that in the smaller counties several would have to join forces in order to do this.

(A-3 and A-24)

Adoption

Editorial
Note:

While the mother's need for professional help and advice in planning for the future of her illegitimate child was discussed by many council tables, there was some variation in opinion concerning the specific professional persons who should give assistance in connection with the consideration of adoption. In all instances, however, it was emphasized that this person should have knowledge of the legal aspects of adoption. The legal rights of the putative father were also given consideration.

Experience with girls in smaller counties shows that they prefer to use specific consent rather than voluntary relinquishment provisions for termination of parental rights in adoption proceedings. This means that they have parental rights right up until the time of final decree of adoption. This leaves until the last minute the question of whether the mother will release the child, or whether she'll ask for the baby to be returned from the adoptive couple. This problem would be settled with the passage of Senate Bill 698 which proposes changes in the Pennsylvania Adoption Law. This Bill would require all parental rights to be terminated prior to adoption proceedings in any cases of nonrelative adoption.

(A-3)

The difficulty of getting a court to declare a parent mentally incompetent, and thereby terminate parental rights, is complicated by the present legal definition of incompetency. Mental illness has presented a particular problem. The present basis is "incurable" mental illness and it is difficult, in the light of recent advances in psychiatric treatment, to obtain expert testimony that a person has an incurable illness. The psychiatrist may be very willing to give testimony, however, to the effect that the illness is likely to be prolonged. Senate Bill 698, however, would overcome this particular problem by providing, as one basis for the involuntary termination of the parent-child relationship, the parent's inability to discharge parental responsibilities because of mental illness or mental retardation when "there are reasonable grounds based on competent medical testimony to believe that either of such conditions will continue for a prolonged indeterminate period."

Concern was expressed over the fact that a putative father might be able to upset existent adoption plans. It was noted he could claim his right to the child through habeas corpus proceedings prior to an adoption decree, even though his consent is not required in the adoption procedure. To exercise this right the father must take the initiative in seeking custody and in proving his fitness to have the child. It was agreed that, although the court is generally guided by what is in the best interest of the child, there should be further legislative protections for the child who may be torn by conflicting or irresponsible interest on the part of the mother, the putative father, or both.

(A-4)

Laws in other states were used as examples of how a full consideration of these problems had lead to significant adaptation with the focus on helping the individuals involved.

(B-25)

Public
Assistance

It was generally agreed that Senate Bill 259 (Pechan: AFDC Eligibility) was an inappropriate approach to the problem of illegitimacy. The following was pointed out, however:

There is some support for Senate Bill 259. A community's feeling about the Bill depends upon how much illegitimacy there is in the community. The larger communities are looking for some way to stem the tide.

There seems to be a need for some provision for a finding of moral and/or emotional neglect as a basis for removing children from the home. Traditionally, the courts have not accepted any neglect except physical neglect. Senate Bill 259 provides for a finding of neglect on other than a physical basis. However, the Bill proposes that the mother prove that, in spite of having had more than two illegitimate children, she is suitable. Such a presumption of guilt is undemocratic.

(A-3)

Senate Bill 259 known as the Pechan Bill produced reactions for and against it. Several group members evidenced strong feelings that Public Assistance should not be given to mothers who have more than two illegitimate children and that the Public Assistance Agency should make more effort to control the expenditure of money for individual clients. One member thought that the Public Assistance Agency should try to control illegitimacy by referral to Planned Parenthood. It was also pointed out that (1) It illustrates the viewpoint of some taxpayers about Public Assistance; (2) Studies indicate that institutionalization of small children may result in irreparable damage to the child; (3) There are insufficient acceptable foster homes in the State to handle the present load; (4) Department of Public Welfare studies indicate that the provisions of the Bill would create a much more expensive program than Public Assistance; and (5) There were questions about the constitutionality of the Bill since it treats the Public Assistance mother differently and requires her to disprove presumption of neglect.

(A-4)

The comments were generally accepted that any proposed State legislation that penalizes the unwed mother receiving Assistance is extremely inhumane and will have dire psychological effects on all peoples of the Commonwealth. Several participants raised the question, then, as to whether the people of the Commonwealth must "subsidize the pleasures of the unwed mother." Another participant's view was that society has an Eleventh Commandment, "Thou shalt not be caught." Feelings were aired generally, with the leader giving constructive guidance to the discussion, emphasizing the group's role as considering care of the unwed mother rather than "totally condemning this sinful person." She stated that "motherhood is a time of joy; the unwed mother (during pregnancy) passes through a period of sorrow."

(B-25)

The issue was raised as to whether a mother should continue to receive ADC grants for illegitimate children after the first one or two. There were some in the group who felt this encouraged recidivism and pointed out that in Florida a girl cannot continue to receive an ADC grant after having an illegitimate child.

(D-28)

Group appeared about equally divided in its opinion about how to deal with repeated out-of-wedlock pregnancies and particularly those involving ADC recipients.

There was a strong plea for more education for this group of women so that they can be self-sustaining and join the mainstream of life.

(C-19)

By resolution the group expressed its belief that public assistance does not create the problem of illegitimacy. However, the lack of adequate resources and the other problems of assistance recipients may very well encourage the incidence of illegitimacy. A most effective way to assist with cause and effect would be to provide intensive service for assistance recipients, the unmarried parents and others who give evidence of problems that might lead to the problem of illegitimacy.

(A-24)

Abortion

He (a physician) indicated that there needed to be a clarification and a coming to terms with feelings regarding pregnancy out of wedlock. He said that abortion is another area in the whole panorama of problems of children born out of wedlock and of sex behavior that is much more dangerous than we realize. The number of abortions has never been made public. The whole question of abortions should be brought before the public for discussion in depth at a future conference sponsored by the Council for Human Services.

(A-24 and C-11)

Section B

CARE of MOTHER and CHILD

CARE NOT ONLY DENOTES A SPECIFIC SERVICE, BUT ALSO, INVOLVES LOVING AND CARING, AND IF WE CARE ENOUGH WE WILL PROVIDE THE SPECIFIC SERVICES.

★ ★ ★

THE PRINCIPLE THAT THE UNWED MOTHER REQUIRES MORE SERVICES THAN THE WEDDED MOTHER WAS ACCEPTED AS A POINT OF DEPARTURE.

★ ★ ★

THE FOLLOWING ARE SERVICES AND HELPS NEEDED BY THE UNMARRIED MOTHER: MEDICAL SERVICES; EDUCATIONAL PROGRAMS; PSYCHOLOGICAL SERVICES; SPIRITUAL HELP; LEGAL SERVICES; AND FINANCIAL HELP. BASIC TO ALL OF THESE IS SOCIAL SERVICES.

★ ★ ★

FOR THE MENTAL HEALTH OF THE UNWED MOTHER, ALL ASPECTS OF SERVICE SHOULD BE OFFERED WITH DIGNITY AND CONSIDERATION SO THAT THE UNWED MOTHER MAY USE THESE TO THE OPTIMUM.

★ ★ ★

EMPHASIS MUST BE PLACED ON THE RECOGNITION OF THE UNMARRIED MOTHER AS A MOTHER, AND THE SERVICES MUST BE DIRECTED TOWARD THE MOTHER'S CONDITION AS WELL AS THE SOCIAL PROBLEM.

(B-5, B-6 and B-25)

Emotional Support

The principle that the unwed mother needs and requires more services than the wedded mother was accepted as a point of departure. The unwed mother is shocked when pregnancy is confirmed. Both parents (or parent) and unwed mother indicate need for emotional support upon initial confirmation of the pregnancy. Such services should precede even medical care to enable the pregnant unwed mother to make fullest use of any available care. Emotional support can be given by any number of disciplines, for example, priest, minister, doctor, social worker, etc. The problem lies in the area of too few or uncoordinated or unknown resources available.

Parents of the unwed mother should be involved as their initial and on-going attitudes are important and significant. They must be ready to come to terms with the situation and to further motivate the unwed mother in the directions that are emotionally and physically healthy.

There was recognition that the initial knowledge of the unwed mother's pregnancy affects all members of the family group. Her parents panic. Their initial reaction frequently is to consider marriage as the solution. The pregnant unwed girl, also, may want marriage as a way out. Neither approach was viewed as the solution, per se, unless based on the best interest of all persons involved.

It was in this area that casework services were seen as required to help the unwed mother and her family arrive at the best solution for all persons involved. With the increase in the number of persons needing casework services, agencies having such services have not significantly increased their responsibility for meeting the need as it exists.

The social rejection that accompanies the knowledge of pregnancy is felt by the family and the unwed mother. It was the consensus of the group that the unwed mother who can pay for services, also suffers social rejection as well as emotional stress even though there are more resources available to her.

In relation to the question of why girls of Jewish faith seldom become unwed mothers, the answer pointed out many things. The family's reaction to the situation is traumatic. The unwed mother is sent out of her own community for the duration of her pregnancy. The cost of this care is met by her family if able to pay; otherwise, by Jewish community agencies. The unwed mother is given protection and care. Adoption of the infant is often part of the solution.

(B-25)

As in the discussion of medical care it was agreed that many unwed parents lack information on how to reach persons who can help them untangle the immediate and long-range consequences of their problems; and that counseling includes planning for their infants in the broadest sense - placing them for adoption; planning to keep and care for them; and the resources the community offers in solving the problems of the illegitimate children.

(B-5)

Medical Care

It was the consensus of the group that adequate medical care should begin as early as pregnancy is known and continue following delivery. The low income unwed mother cannot afford adequate medical care except as given by a clinic. Attitudes and prejudices of the community, hospital and clinic personnel frequently mitigates against the unwed mother's making full use of available services. She is frequently socially isolated, stigmatized, and reacts to her feelings in a variety of ways.

The young unwed mother usually falls in a group medically known as "high risk" in which prematurity of birth, complications of the gestation period, etc., accompany pregnancy. Maternal health services can be best administered under medical supervision.

(B-5 and B-25)

A physician pointed out that there is a definite correlation between the rates of illegitimacy, premature birth and neonatal mortality in the health districts of Philadelphia. Where the rate of illegitimacy is high the rates of premature births and neonatal mortality are also high; where the rate of illegitimacy is low the other rates are correspondingly low. One of the most important reasons for this correlation is the lack of prenatal care. A large segment of the women illegitimately pregnant do not seek prenatal care, because their pregnancies are usually hidden from society.

(B-18)

Maternity Homes

In this group's discussion of the use of maternity homes for care of the unwed mother, there was general recognition of the paucity of maternity homes. As an example, the Florence Crittenton Home in Philadelphia received 1300 applications for admission of unwed mothers in a period when only 80 unwed mothers could be served.

Cost of maternity home care precludes its general use, particularly by the unwed mother receiving Public Assistance grants.

(B-25)

Are there enough maternity homes to meet the need across the state?

The answers pointed to the fact that maternity homes meet the needs of only a certain group of girls and that the admission policies of many homes are fashioned to accommodate the young white girl who plans to offer her baby for adoption, and wishes anonymity. The fact that there are too few adoptive homes for Negro babies keeps the Negro mother from making use of the maternity home.

Other forms of shelter care for the mother and, later, her child were not discussed, but it was suggested that a variety of shelter services was needed.

(B-5)

It was her feeling that we can only extend ourselves to the capacity of our shelters and that it would seem if a decision for admission had to be made for shelter care that it should be given in favor of the girl asking placement--even though this would not be considered as a commitment at the time of admission. This brought out many differences in opinion by the members and it was made very clear that the members felt all girls should be given the opportunity to receive this same kind of services.

(B-6)

Financial
Help

The group felt financial help should be available to an unmarried mother without involving her parents. They felt she is embarrassed enough by the existing problem without feeling her parents had to assume responsibility. The purchase of care program was discussed and immediately again brought in the involvement of parents.

(B-6)

There was some difference of opinion about the public assistance requirement that charges be brought against the father, since in some instances the actual father of the child is impossible to determine.

(A-20)

Method of
Providing
Services

We considered then the different professions and disciplines that are involved in giving help to the unmarried mother. It was felt that these professions should get to know each other better and that "teamwork of professionals" was needed in giving proper help to an unmarried mother.

(B-6)

The improvement of service could begin with the establishment of clearcut agency policies on the way the problem is to be handled, realizing that policies grow out of reality, and that all personnel must be involved in the formation of them and that the policies must be made known to those involved in the most appropriate manner. The experiences which led to this solution were cited by public school and hospital representatives.

One school faculty faced up to the fact that the problem existed, and set about to plan together on procedures concerning such items as proper medical care and continuation of the education of the students. The faculty representatives were attending this conference to inform themselves on the current thinking of professional leaders in the field. It is planned that the students in this high school could be informed as soon as decisions are reached.

A representative from a hospital setting explained that service to the unmarried mother improved when the staff was organized under a "coordinator."

The offer of medical care and counseling service needs to be given with sensitivity and understanding. Punitive, hostile reactions of professional persons to whom the young person turns may be the reason she seems to lack the motivation to seek and use resources.

Coordination of services throughout the community should be sought by getting together to review policies of each agency. An agency representative said that a community meeting in her county of all agencies involved in services to the unwed parents revealed some surprises about public understandings. Their "images" were blurred; their functions were not known or understood.

(B-5)

Provision
for
Education

We then had quite a discussion about school. The leader called to our attention the fact this was being discussed by another session. However, our group felt we could not talk about care for an unmarried mother without discussing school.

(B-6)

Editorial Note: Since so many of the groups expressed similar feelings about education and since it is difficult to separate the various phases of education for the unwed girl during pregnancy and following the birth of the baby, all aspects of education for the unwed mother are included in this section.

Education
During
Pregnancy

This group became involved in discussion immediately after introductions. The first question raised concerned the education of the girls who drop out of school because of an out-of-wedlock pregnancy. Much of the time was spent on discussion of this problem. There was general agreement that girls who drop out of school because of an out-of-wedlock pregnancy should be counseled to return to school after the pregnancy whether they keep the child or relinquish it for adoptive placement. It was, also, agreed that their education should be continued while they are in a maternity home.

The recommendation was made that the State Board of Education be asked to re-examine its policies concerning homebound instruction and to include such services in maternity homes in their total home teaching program. Perhaps such services could be considered a part of the program for Exceptional Children, or some such category.

The question was raised, also, as to when a pregnant girl should be excluded from school and when she should be permitted to return. This, the group felt, is something that would have to be the responsibility of the individual community or school.

The educational program for the unwed mother of the Abington School District (See Appendix) was outlined. This program originated as a result of the District's concern for girls who have left high school because of pregnancy.

Results in Abington are encouraging because of several reasons:

1. High rate of parental interest.
2. Program is based on individual needs.
3. Parents and students appreciated school's interest.
4. Students are able to return to school.
5. Careful selection of teachers.
6. Returning students are accepted by their group.
7. Cooperative efforts of home, school, and community.
 - V.N.A. for pre-natal counseling.
 - Home and school visitors evaluate situation monthly.

(C-8)

The group spent considerable time on the fact that pregnant girls are excluded from schools in Pennsylvania. There are some communities that have made special provisions for these girls and they are continuing with their education. It was agreed that as a beginning each participant should go back to his home community and raise questions about existing practices with respect to education for these girls.

(D-15)

Education in
Maternity
Homes

A subject of concern to all the members was the lack of opportunity for the pregnant school girl to continue her education during her stay in a maternity home. The homebound teaching program for girls in maternity homes is not reimbursed through State funds. At present, the maternity home, or the local school district, or the parents, must pay for all tutoring services. The girls who are tutored are usually the ones who do return to school to complete their high school education.

(C-9)

The recommendation was made that the State Board of Education be asked to re-examine its policies concerning homebound instruction and to include such services in maternity homes in their total home teaching program. Perhaps such services could be considered a part of the program for Exceptional Children, or some such category.

(C-8)

Education
Following
Confinement

Frequently the unwed girl who does not return to school following delivery has difficulties; therefore, it was recommended that she return to school as an additional support for social stabilization. The Berean Vocational and Educational Project in Philadelphia was discussed. (See Appendix)

(B-25)

Strong feelings were expressed on both sides of the question as to whether teenage mothers should be permitted to return to school after having a baby. The more vocal members strongly opposed the practice primarily on the basis that this condones illegitimacy. It was pointed out that in some schools, it has almost become the fashion to have a baby.

(A-4)

Practices differ widely in various communities. In some localities, the girl is not permitted to return to school at all. In some of these areas, she is able to find employment. It was felt that such a situation is an inducement to a girl who wants to get out of school and go to work, to get pregnant so that she will be excluded from school.

In some localities where the girl is permitted to return to school after an out-of-wedlock pregnancy, parents of other children complain that she will "contaminate" the other girls, and they refuse to allow their daughters to associate with her. The group felt that there is urgent need to educate the community to a change of attitude toward the problems of the unwed parent. There were no concrete suggestions as to how this can be done.

(C-9)

Education
During
Pregnancy
and
Following
Confinement

Discussion revealed that the State is encouraging local school districts to provide instruction for pregnant students. It was also stated that pregnancy is not a handicap for which State educational reimbursement is allowed.

It was noted in the discussion that some schools will not re-admit a girl after she has had a pregnancy out of wedlock.

It was suggested that a girl might go to another school after her pregnancy. There are some schools which do accept a girl back again after her out-of-wedlock child is born.

It was further noted that the girl is in many instances asked to leave the school at the fifth month of pregnancy, and that school boards regulate the attendance of the pregnant student.

Discussion revealed that there is little or no homebound teaching for girls pregnant out of wedlock who are out of school. It was suggested that the State change its ruling in order to provide funds for homebound teaching for these girls.

(C-8, C-9 and D-15)

Importance of education for unmarried mothers was agreed on and a wish came from the group for better understanding of laws.

Some suggestion was made that women not be given money unless some effort is made to accept education and counseling. There was some consideration of whether such measures could be carried out without punishing the child. Some of the group felt that it might be possible to deal with the child separately, although this was not spelled out.

(C-19)

There was a long discussion as to what to do about school board policies. Many girls in small communities are not only forced to leave school when pregnant, but are not allowed to return to that school or others in that area. In the small community there is no other resource for the education of the girl. It was agreed that dismissal from school drops the social level of the girl even more than it was prior to the pregnancy. Out of this discussion came the suggestion that agencies, lay people and school staff might give to school boards some guidelines for setting up programs that would enable the continuation of education of these girls.

(C-11)

Section C

EDUCATIONAL APPROACHES, COMMUNITY ATTITUDES and SOCIAL CLIMATE

THIS GROUP CONCERNED ITSELF WITH EDUCATIONAL APPROACHES TO THE PROBLEM OF ILLEGITIMACY, INCLUDING HOME, SCHOOL, CHURCH AND SYNAGOGUE, COMMUNITY, MASS MEDIA AND COUNSELING. THE CONSENSUS WAS THAT A BROAD INTERPRETATION OF THE WORD "EDUCATION" SHOULD BE USED. IT WAS AGREED THAT THE GOAL OF THE CONFERENCE WAS "TO OPEN THE WINDOWS OF OUR MINDS FOR THE ENTRANCE TO NEW IDEAS."

★ ★ ★

INCREASING THE AWARENESS OF THE PUBLIC WAS THE FIRST PRACTICAL STEP, BUT EACH LOCAL COMMUNITY WOULD HAVE TO DECIDE JUST WHERE AND HOW TO START. "EDUCATION FOR FAMILY LIVING" WAS THE THEME SUGGESTED BECAUSE IT WAS BROAD IN SCOPE. MISINFORMATION IS MUCH MORE PREVALENT AMONG BOTH ADULTS AND CHILDREN THAN WE MIGHT EXPECT. TO REACH THE TOTAL COMMUNITY THE EDUCATIONAL APPROACH MUST INCLUDE ADULT SEX EDUCATION FOR YOUNG MARRIED COUPLES, PARENTS AND EVEN GRANDPARENTS. AN OPPORTUNITY MUST BE PROVIDED FOR CHILDREN AND YOUNG PEOPLE TO DISCUSS AND WORK THROUGH PROBLEMS TOGETHER.

★ ★ ★

THERE WAS BELIEF THAT ONE EFFECTIVE METHOD TO CHANGE ATTITUDES WOULD BE THE PROVISION OF SEX EDUCATION IN THE SCHOOL STARTING IN THE ELEMENTARY GRADES. THE ROLE OF PARENTS AND THE AUTHORITY OF THE FAMILY PHYSICIAN WAS DISCUSSED.

★ ★ ★

SEVERAL QUESTIONS WERE POSED:

TWO KINDS OF EDUCATION ARE AVAILABLE TO ANY INDIVIDUAL - GOOD OR BAD. WHO IS RESPONSIBLE FOR THE GOOD, WHO FOR THE BAD?

DO WE AS A SOCIETY HAVE A WRONG OUTLOOK ON SEX? DO WE NEED TO RE-EXAMINE OURSELVES?

ARE WE EDUCATING CHILDREN FOR A NEW MORALITY?

ARE WE DEVELOPING A CLIMATE FOR CREATIVITY IN DEALING WITH NEW NEEDS?

WHERE DO WE START EDUCATING - WITH THE CHILDREN OR WITH THE PARENTS?

MUST WE NOT UNDERSTAND WHAT WE ARE EDUCATING FOR AND WHAT WE MEAN BY "GOOD" BEFORE WE START EDUCATING?

COUNCIL TABLES - C-10, C-12, C-26, C-27, D-15 AND D-22

How to interest a community in wanting to understand the many and complex questions of the unwed mother and her child, and the even more obscure problems of those who are not “caught,” was the general topic of discussion. It was quickly agreed that a community could not wholeheartedly begin to tackle these problems until key individuals and organizations recognized the imperative need of sound education in family living and began to close the gap between the knowledge of professionals and that of laymen.

Local committees formed by representatives of Health and Welfare Councils, social agencies, churches, service organizations, education and school boards, and the laity were proposed as the nucleus of community action. These local committees, it was felt, could best handle the problem of what the community is ready to accept.

A brief survey of our group revealed wide variation of existing action in the various communities represented, some encouraging group courses in dating, ethics, senior high school biological and sex education.

Church, school, and social agencies should all assume responsibility for solving the problem of out-of-wedlock pregnancies. We should try to change the value of the peer group acceptance in the community and provide conditions to help young people bring out their strengths. The people, themselves, young people with their parents, should define their problems.

It was suggested that community councils be established including church, school, parents, and adolescent boys and girls to work out a program to help youngsters arrive at a new sense of values.

Throughout the discussion many of the participants brought out the fact that moralizing was useless. Young people will only accept a code of behavior or a set of morals if they can see the practical benefits to themselves and are, therefore, motivated to accept the restraints.

(D-22)

Mass media managers should be called upon personally at the local level to assure their cooperation and participation in programs of public education. They must be made to understand the goals and the part they can play in achieving them.

Dr. Vincent’s pamphlet, “Illegitimacy in the Next Decade” should be made available to all who work with the problem.

(C-13)

Information on contraceptive material should be made available to all segments of the population. Education and contraceptive material should be offered to every woman who has an infant born out of wedlock, unless we can be certain that her social habits will change. The medical profession and the social agencies should see that this segment of the population obtains full information on this subject. This will be the only way that we can curb the spiraling rate of illegitimacy.

(B-18)

Access to contraceptive devices may say to the unwed mother: “It’s all right - just don’t get caught.”

(C-13)

Pros and Cons of Birth Control. All different points of view on this subject were represented about equally at our Council Table, yet it was possible to discuss these questions freely.

It is morally wrong to allow pleasure without responsibility.
It is good to prevent another generation of persons who, because of a poor start, might have similar problems.

It was the belief that birth control would soon be included as a part of the program of Public Assistance, and should be.

Birth control information should not be given to teenagers, but should be made available to the older person through public agencies.

(D-16)

The referral of clients by caseworkers and State Welfare personnel, when indicated and in accordance with religious and ethical beliefs, to doctors, churches, and hospital clinics at public expense for birth control instruction, may be yet another resource for prevention.

Unfortunately, we do not operate our society in a completely democratic way. Private patients can get care and birth control instructions while public assistance patients are not offered these services.

Many participants expressed the feeling that Pennsylvania should follow the lead of thirty-three other states in permitting planned parenthood.

(C-10)

Education for
Living, In-
cluding Sex
Education,
and
Parental
Guidance

Editorial
Note:

Practically every Council Table discussed this subject, many of them extensively. There was a fair amount of unanimity on general points with varying emphases on different aspects. Excerpts show similarities and differences and provide some excellent suggestions for community planning and programs. Almost without exception the importance of parental guidance and education was pointed up. Because there are so many facets to this one marginal heading, the following sub-headings have been used to facilitate locating the different aspects:

Role of Parents; Parental Supervision; Examples for Youth Provided by Parents and Other Adults; Role of Community; and Role of Schools.

Role of
Parents

Our discussion emphasized four aspects of education; home, school, church, and community. Although we recognized that the primary responsibility for educating children rests with the parents and starts in the cradle, we agreed that in many instances parents cannot or will not take this responsibility. There was some feeling that this responsibility should not be removed from them. However, there was a reluctant acceptance of the fact that something needs to be done to reach all parents and to confront them with this need to educate. We know many adults who would never come to appropriate agencies for help and literally we cannot wait--the children must be given help to protect the next generation.

(D-26)

While it was generally agreed that the parents should be the teachers of sex education, many felt that not every parent is able to impart the knowledge adequately. One parent expressed her own feeling of inadequacy in this area and her wish that the necessary help were available to parents. There was a suggestion that a Family Life Education Program for parents could be helpful.

(C-9)

Throughout the meeting, there was general recognition that parents are in need of help in talking about sexual material with children. There was consideration of difficulties for parents in helping children to understand sex differences. Changing roles within the modern family were a part of this. There was some thought about implications for families when so many mothers are part of the work force.

(C-19)

An educational plan that had been helpful in one community, was then presented. This project, carried on by the Episcopal Church, consists of a film on human reproduction and a book entitled "Fit to be Tied," published by Seabury Press. The film is first shown to parents and then to parents and children together. The teen-agers are requested to submit written

questions to the group leader, and also to discuss such questions as “what does it mean to be popular,” and “what does it mean to be married.” In most cases the minister serves as the coordinator of the program.

(C-11)

Parental
Supervision

Factors contributing to the climate of promiscuity were discussed:

Provocative dress;
Parents’ pushing their children into social situations at too early an age;
Lack of parental supervision in matters of boy-girl relationships;
Exposure to all forms of mass media’s exploitation of sex;
Little or no sex education in the home, school or church to give proper perspective;
Inadequate set of moral standards - duality between the culture based on the unity of family life on the one hand and the evidence all about of premarital and extra-marital relations.

(D-28)

A Superintendent from a public school system felt there should be a crusade with parents in helping them to be honest with their children around sex and sex education. Parents, however, must be honest in their own actions first. He gave several illustrations as to how parents would not cooperate with school authorities until it is their own child involved. Parents need to understand the pressures of teenagers.

(C-11)

Examples
for Youth
Provided
by Parents
and other
Adults

Children naturally absorb their basic ideas of family structure and morality from within their own experience. With the present divergent standards of what morality is, we find ourselves in a dilemma with no single standard. Everyone in the group was expressing a concern as to how to help young people with their tremendous power drives when adults are so uncertain. Teenagers don’t want preaching, but they do want standards. Their unease is frequently shown in their need to be part of a group.

(C-26)

The breakdown of moral values in adults, who project the image of the “grown-up” to teenagers, is a strong negative influence.

(C-13)

Role of
Community

It requires more than a knowledge of the physiology of sex to prevent problems from developing later on in life. Perhaps a system of values or morality should be included in the instruction.

(C-27)

A minister from Lancaster, for instance, spoke of an adult discussion group in his church which meets regularly and discusses important issues of the community and nation. The Y.M.C.A. director from Jersey Shore reported the success of discussion groups of eighth grade boys concerning dating problems, and mentioned that the parents’ acceptance of these talks greatly increased the second year when he talked with them, the parents, beforehand.

(D-22)

The responsibility for sex education is up to the total community such as schools, all professional people, social service agencies, government agencies, the church and related agencies such as Y.W.C.A. and Y.M.C.A. The concern of the public must be aroused and the problem attacked on a broad basis. The emphases should be family living. One medium for this could be television.

(C-27)

Active encouragement in instituting courses in sex and family life education should be given:

By the schools, beginning in the elementary grades, with trained teachers;
By the churches;
At recreational centers;
On television and radio;
In booklets prepared and distributed by the Department of Public Instruction;
By establishment of peer discussion groups.

It was pointed out here that despite the fact that Sweden has a considerable amount of sex education in the schools, there is a high rate of illegitimacy. It was particularly emphasized that sex education must be more than just physiological and must include attitudes toward sex and family life.

It was suggested that excellent courses could be developed in local communities by the well trained people who are available on college and university staffs.

(D-28)

A State policeman described a program, developed at the University of California, Berkeley, California, which they are using in working with various community groups. A booklet on this program, available at all State police barracks, tells how one might go about meeting the needs of an individual community and how to set up coordinating councils to achieve this. Sex education in the community could be a part of such a program.

(C-11)

Programs of any nature would have to be varied to meet the needs of the various urban and suburban areas.

(C-27)

He (a doctor) felt that the best place for discussion of sex with young children was in the church. He mentioned that the Roman Catholic Church does it with group discussions, and that the Lutheran Church does it in similar fashion in the midwest. He said that the State Medical Society is trying to set up such groups for counseling and planning. The mothers and fathers as well as the girls and boys should participate. He felt strongly that we must listen to youth. We must communicate with and start listening to them when they are younger than in their middle teens. A team approach is vital.

(C-12)

The group seemed to agree that sex information for a child should begin with the family and be carried by the home and church as well as by the school. It was agreed that not all clergy, teachers, doctors, etc., are competent to teach it.

(C-8, and C-19)

Sex education in the schools is important because of the number of hours and the continuity of the child's experience in the schools; however, there is a question as to how much of this education the child will retain if he is thrust back into an environment which belies what he has been taught, especially in neighborhoods of high deprivation and crowding.

(C-13)

There was difference of opinion on the advisability of sex education in public schools. One member of the group recommended that parents and students simultaneously participate in group discussions on this subject. Another suggestion was to have course material presented to parents in advance to obtain their support.

(A-4)

Sex education can be taught in many course areas such as science, health and literature. If the clinical aspects of sex are taught early, the child will know the language by the third grade.

(C-27)

The Pennsylvania Department of Public Instruction has issued a structured curriculum for all administrators which includes family education, finances, some sex education, and interpersonal relationships. This can be a cooperative venture bringing together several disciplines. The competence of the persons who teach these is of the highest importance. The small child is especially impressionable and needs a good model.

(C-26)

Only as the schools do more may we have the hope that the next generation will have the advantage of educated parents. Stronger school boards are needed to help with this and teachers must be of such an age and type as to relate to the students.

(C-13)

In the discussion it was revealed that there is no specific training in family life education which would include sex education. It was suggested that the teacher training schools provide a certification in family life education. Up to this time most of the family life education has been given by physical education instructors in health courses.

One person (marriage counselor) stated that there had been no specific studies in the relationship of family life education and illegitimacy. There is not enough information available as yet for study. She suggested that there are some materials available for teaching family life education in the schools:

Duvall, Evelyn, "Facts of Life and Love for Teenagers"

U.S. Children's Bureau publications

Materials being prepared by the Division of Family Study, University of Pennsylvania.

Schools should include courses instructing boys about their responsibilities and the impact of their actions on their families and the community in general.

(C-13)

It was suggested that teachers who are assigned to sex education classes should have the same specialized training as is required of the teachers in any other subject area.

(C-9)

The school should be prepared to furnish one individual who could give information and would have the ability to sit down and discuss sex education in an objective manner with a youngster. This should be someone with such training as a social worker or counselor to reach the student through intensive individual attention. Not all teachers are equipped to do this.

(C-27)

Recommendation

It was unanimously recommended that the Council for Human Services urge the State Department of Public Instruction to consider the necessity of providing courses in family life education in high schools; of providing teachers with special training to teach these subjects; and of providing the special training for these teachers. This leadership from the Department is needed because of varying local pressures on school boards.

(D-22)

Communication Including Mass Media

In our group there was more discussion of the problems in the area of communication than in any other, - communication between agencies and clients, agencies and their boards of directors, between professionals, and between parents and children.

(D-17)

A State policeman then spoke up about his experiences. He said the best way to educate parents is through talking with them and at the level of the parents' understanding. He felt that in talks to parents we should make sure we get across that we are not condoning illicit

sex behavior, but neither are we condemning the persons involved in illegitimacy - the child, its mother and father. He said that the word "illegitimate" is not used in other countries as it is here, that is, with the negative stigma attached to the child.

(C-11)

Better communications should be established between the medical profession, the clergy, the school authorities and the social agencies, so that the woman who is pregnant out of wedlock may be referred to the proper social agencies for help and guidance and to the proper medical authorities for physical care during this trying period.

(B-18)

Local committees could best disseminate information gleaned from the appropriate State departments. It was hoped that such material would be provided along with the material presented at this Conference. The committee would further see that newspapers, TV and radio were able to make good use of existing information, and would seek out speakers and discussion groups for various local organizations.

(D-22)

Personal
Adjustment
and Therapy

We need to stop thinking in terms of masses and start thinking in terms of individuals. The unwed mother is an individual with individual problems. The difficulty with a one by one approach, however, is that it is practically impossible to reach all who need help.

Married mothers as well as the unmarried mothers have problems, and the emotional disturbance of children and parents crosses all social and economic lines. Treatment needs to be given on the basis of a problem and not on the basis of whether the mother is married or unmarried.

A poor relationship with one's father or mother; a poor self image created by parents and/or society; a general feeling of unworthiness often contribute to the problems of these girls. Without help in getting at their basic problems and attitudes they will continue to have illegitimate children.

(D-17)

As an initial step, the group decided to list what seemed to them to be the causes of illegitimacy. After considerable discussion and recognition that the causes were multiple, it was agreed that the most basic cause was the insecurity which results from unsatisfactory family relationships. It was pointed out that a boy or girl must develop a sense of his or her own worth in order to build a solid set of values, and that acceptance of the dignity of oneself generally brings the ability to control one's instincts and emotions.

(D-28)

Fragmentation of agencies and their responsibilities contributes to the lost feeling of the person being helped.

(D-17)

Follow-Up

What are we going to do after this conference?

The conference itself should lead to additional publicity concerning the unmarried mother. Each individual here will have to become involved in some aspect of sex education in his or her community. The community will have to be responsible for "good" courses in family living. Someone should be delegated in each community to research the local area. There should be an attempt to teach a system of values which will tend to diminish the incidence of illegitimate births.

(A-1, C-7 and C-27)

Our group decided they would like to have follow-up contacts to determine what progress had been made in each person's community about the problem of providing education for unwed mothers.

(D-15)

RECOMMENDATIONS

The recommendations on the four following pages were submitted by the Council Tables as the result of formal action. Some of these are in the exact wording of recommendations made by specific Council Tables. Others are a composite of recommendations from several Tables.

Recommendations Presented to
The Governor's Council for Human Services
by its
Committee on Children and Youth

Ten recommendations having to do with State programs were selected by the Committee on Children and Youth for official presentation to the Council for Human Services. The Council received these recommendations, found them pertinent, appropriate, worthy of consideration, and appointed a subcommittee of the Council to study them and prepare suggestions for Council action on them.

Recommendations Related to Study,
Legislation, Legislative Proposals,
and Community Responsibilities

While the majority of these have implications for State programs, they were not included in the group presented to the Council because it was felt that additional study in the different areas was needed before specific action could be recommended.

RECOMMENDATIONS

PRESENTED TO
THE GOVERNOR'S COUNCIL FOR HUMAN SERVICES
BY ITS
COMMITTEE ON CHILDREN AND YOUTH

WHEREAS, There has been an almost 50 per cent increase during the past decade in the number of children born out of wedlock and almost six per cent of all live births are out of wedlock; and

WHEREAS, A social ferment broad in its implication for all people underlies these facts; and

WHEREAS, The Commonwealth Policy for Human Services is to direct attention "in all state programs...to the earliest manifestations of a human problem, whether the problem is economic, social, physical or mental" and to marshal "the rich resources represented by the basic institutions of our society - the family, the church, the local community, the neighborhood, the labor market, the educational system...to meet the needs of the individual, whether... physical, social or economic, with the State providing only the essential missing elements"; therefore

It seemed not only appropriate but imperative for the Governor's Council for Human Services to call a Conference of persons from all segments of the population to consider our joint responsibilities.

WHEREAS, The Conference was conducted by the Council's Committee on Children and Youth; and

WHEREAS, The facts and implications were put before the people, and their consensus presented through their recommendations; and

WHEREAS, The Commonwealth Policy for Human Services is "to give effect to the basic principles of our society," to formulate policy as "a guide for today," and to translate it "into a program of concrete practical measures for affecting the lives of people and the conditions under which they live"; and

WHEREAS, The Council for Human Services believed, and the participants concurred, that the problems of children born out of wedlock cannot be met by legislation, nor by government programs alone, but rather require the pooling of knowledge of many individuals and groups in a plan for effective, integrated, cooperative use of all resources; therefore

The Committee on Children and Youth presents to the Council for Human Services the following Conference recommendations pertaining to State Government programs, policies and leadership in connection with the problems of children born out of wedlock, with the request that they be reviewed for their pertinence, validity and appropriateness.

IT IS RECOMMENDED:

1. That the Governor's Council for Human Services and its Committee on Children and Youth carry responsibility for assisting with:
 - a. The extending, developing, and coordinating of community programs of prevention;
 - b. The setting up of mechanisms to be used by State and local agencies so that all services may be available for unwed, pregnant girls and women and unwed mothers and their children;
 - c. The tying-in of adequate medical, educational and social programs for the unwed mother with the programs being developed by the community action agencies.
2. That Public Assistance allowances be raised so that the minimum standard of living afforded public assistance cases is one of decency and is conducive to an atmosphere where privacy, respect and responsibility can be allowed living space.
3. That the implementation of present legislation which calls for provision of adequate services for adoption in all areas of the Commonwealth be supported.
4. That content which would help assist children with the preparation for the responsibilities of family living, and for parenthood, be included in the health education program of the elementary and secondary schools.
5. That teachers, counselors, nurses, and others in related professional fields be prepared in their training for the teaching of the above courses, and for individual contacts with children and young people as needed in relation to these subjects.
6. That since the present provision for reimbursement of school districts for homebound instruction does not include instruction for pregnant girls, according to the Attorney General's ruling, the School Laws of Pennsylvania be amended to provide homebound instruction for "exceptional children."
7. That steps be taken to assure continuing education for all students, whether married, pregnant, or parents.
8. That since the State has responsibility for assuring that certain rights of all children and parents are defended, it not allow local school boards to decide contrary to this.
9. That the Department of Public Welfare, through its Office for Children and Youth, provide leadership and support to local communities in developing well-staffed day care centers and residence homes for unwed, pregnant girls and women and mothers.
10. That the policy of the Commonwealth be that birth control information may be made available to all segments of the population, where it does not "interfere with the rights of conscience."

RELATED TO STUDY,
LEGISLATION, LEGISLATIVE PROPOSALS AND COMMUNITY RESPONSIBILITIES
IN BEHALF OF
CHILDREN BORN OUT OF WEDLOCK

IT IS RECOMMENDED:

1. That there be a study to review legislation related to birth certificates and the use of these as documentation.

2. That, even though certain social effects may not be eliminated and even though all problems of inheritance and support may not be resolved, nevertheless, a law which eliminates the status of illegitimacy, comparable to the Arizona legislation, should be passed.

3. That a study be undertaken to consider the desirability of eliminating the naming of the putative father as a requirement in establishing eligibility for public assistance.

4. That Senate Bill 698 defining the question of "prolonged" versus "incurable" mental illness be supported as providing legislation which would enable the courts to rule on involuntary termination of parental rights in accordance with the best interest of the child.

5. That fully staffed Family Courts with adequate counseling services be established.

6. That there be community support of the judicial responsibility accorded by present legislation for determining parental neglect of an emotional and social nature as well as of a physical nature.

7. That there be a re-examination of all Pennsylvania laws related to abortions.

8. That the adoption of "the Model Penal Code" provisions on "fornication and bastardy" be urged.

9. That the local community express strongly and effectively their urgent desire for adequate, early, and comprehensive prenatal services for all girls and women to support public health authorities and organized medicine, who share the responsibility for providing these services in the local community.

REMOVING the STUMBLING STONES

MRS. HELENE WOHLGEMUTH

Chairman - Program Committee
Conference on Children Born Out of Wedlock

In the process of serving as Conference program chairman, I found myself thinking about the nature of human problems and how they seem to increase in direct proportion to the social change inherent in progress. And it seemed to me that we are suspended like scales between progress and problems. As we make progress to a point where we may enjoy its fruits to an unprecedented degree, the countless thousands, whom malfunctions in our social system have somehow displaced, present themselves to our consciousness, and to our consciences, almost as the "price of progress," the balance.

Our being here in such great number today is living evidence that we are not content to let this be the balancing of the scales. These imbalances are not acceptable to us as the price of progress and we are not reconciled to them. We may be pretty sure that change will continue at its break-neck speed, and that we shall continue to be confronted by the human problems in its back-wash. And we know, too, that we must and shall continue to work together toward solutions, for we human beings are inextricably interwoven and involved in one another. Nothing that befalls any member of society is strange nor alien to us. We share the human predicament, and we may not turn away!

I am always moved to see that, despite our different approaches to problems, our different beliefs about them, our different opinions about how solutions are to be found, we increasingly recognize and respond to the opportunity to come together to see if we may "put things aright," to seek the solutions with all our best knowledge and to put back into life some portion of our abundant resources. To underscore the feeling of this Conference I'm going to quote rather freely some random excerpts from Gibran's "The Prophet."

"Oftentimes I have heard you speak of one who commits a wrong as though he were not one of you, but a stranger unto you and an intruder upon your world.

"As a single leaf turns not yellow but with the silent knowledge of the whole tree,

"So the wrong-doer cannot do wrong without the hidden will of you all.

"Like a procession you walk together.

"You are the way and the wayfarers.

"And when one of you falls down, he falls for those behind him, a caution against the stumbling stone,

"....and he falls for those ahead of him, who though faster and surer of foot, yet removed not the stumbling stone."

People with problems are not strangers unto us...nor are they "intruders" in our world. I think that is what our coming together today emphasizes. Your response to the call of the Governor's Council for Human Services, and the sincere response of the many who wanted to join us and could not, is a sign of the tremendous reservoirs of human resources available to those who may need our concern and our caring about them and our wanting to remove the stumbling stones, and our seeking for solutions.

I want to express the most sincere thanks for the contributions of each of you to this cooperative effort, and to promise you that your suggestions and recommendations, the results of your deliberations around the Council Tables will have careful and studied consideration, will be followed up on, and that this Conference and your work here will have continuity.

Some of the problems coped with at the Council Tables will require the expert attention of small selected committees at state level to prepare legislative changes. Other changes may be effected through action by the Council for Human Services on recommendations from its Committee on Children and Youth. The most effective changes, however, are those which must occur at the community level, where the problems are generated, through the stimulus of community members bringing to the Council Tables back home those people with power to create change.

Perhaps it is a sign of the changes in our society that most of the solutions suggested today were in the direction of additional services to be provided through community institutions, schools, agencies, churches. Perhaps it is necessary to recognize that too few of us any longer can depend on the personal supportiveness that was part of the less mobile, more close-knit family-centered society of a generation ago.

If this is so, then we must think in terms of the "supportive community," and of ourselves as generators of that support.

The job of community leadership is your job! Look carefully at each solution suggested by the Council Tables here today in relation to your own community's problems. Then ask yourself these questions:

Who are the people in my community who can make this change a reality?
At what point of their own personal concerns can I reach them?

For example: It will be futile to attempt to reach the top-level businessman who influences change in the community to discuss interminably generalities about illegitimacy. But the businessmen who hold offices on the United Fund Board, on its budget and allocations committee, on the County Board of Assistance, on the board of the voluntary agency serving unwed mothers, and on the local hospital board, are concerned about the problems and the costs of providing care. They have already assumed, through their board memberships, a responsibility on behalf of the community, and they will meet to consider problems related to their concern, the discharge of their duties as board members. If the meeting is well thought out, and the background given them is thorough, clear and concise as are the reports they require in their business world, if the problem is clearly presented, the terminology such that it doesn't leave them feeling vaguely resentful that they are operating in a foreign sphere where they tread as strangers, they will participate! We are asking them to do a familiar job - to use those administrative talents and decision-making abilities that have made them successful in the business world. We need the influence that success has given them to help us find solutions and bring about changes and we must not subordinate them by using unfamiliar jargon. They feel uncomfortable confronted with phraseology about the "inter-relatedness and a meshing network of agency programs," but they are very at home with "the most efficient method of providing effective service." We must remember this, if we are to communicate. Not only will they talk, they can also make things happen in your community!

Another example, sex education. Our Council Tables recommend it in the schools as courses in Family Living. Some worry about who shall teach it. Most worry about community acceptance of this as part of a school program. Some say it belongs only in the home, some say the church. While we worry that it be done, and done properly, and where and who shall teach it, it is being done, as Dr. Vincent said. Our children are being educated about sex by the mass media, by the daily bombardment of advertising, TV, movies, the press, and by discussion within their own peer group. If you want to work toward the goal of family life education in the schools, by all means get started! But don't forget that this will take time. Meanwhile, have you access through a nearby university, a community Mental Hygiene clinic, a good Family Service agency, to the personnel who might conduct out-of-school-sponsored discussion for parents, for mothers and daughters, fathers and sons, for those families who are ready now to participate on a voluntary basis? Sometimes the demonstration of its being done and being done well, leads to wider adaptation for more general use. Who might sponsor? PTA, Women's Club, local Mental Health Society, or the Family Service Agency.

Then schooling for Unwed Mothers. Here, too, there may be adaptations that can be made in the desired programs that will serve well until schools open their doors or provide homebound instruction. While you work toward the long-range goal, do not overlook possible immediate measures that serve the unwed mother right now! In communities of high-incidence, there may be schooling provided in out-of-school hours, in church-located centers, or through other variations. You have only to think of the specific service you want to provide, but not just in its familiar context. There are new ways to be found that may serve now while you work toward the institutionalized program which will take longer. Certainly, if your community is organizing to participate in the Anti-Poverty Program, you will try for inclusion of education and training and other services for unwed mothers if the incidence in your community warrants it.

Most of all, remember...you are the environment...and you create the social climate in your community. And by observing the concerned, caring adult as he removes the stumbling stones, the adolescent learns something of the art of family living. He sees direction and maturity and responsibility as part of the adult role. He sees competence to provide, and self-discipline in self-giving, and the non-exploitive motivation that cares what happens to the members of the family-community. Family-living values and standards of responsible adulthood can well be demonstrated at community level, as the community assumes its supportive role responsibly.

There are all kinds of help and resources available to you as you embark on these programs. The Committee on Children and Youth of the Governor's Council for Human Services will help you locate the appropriate resource. It can serve as a central exchange of information if you want to utilize the successful attempts of other communities. It can help others use or adapt your successful attempts. In planning meetings, regionally, locally, or at the neighborhood level, the Committee is available to put its world of experience behind your efforts.

We have promised you continuity...we will help you assure it in your home community. Let us pool our human resources, and together let us begin to remove the stumbling stones!

APPENDIX

Live Births, Illegitimate Births and Per Cent Illegitimate *

BY YEAR, 1951 to 1964

PENNSYLVANIA

for

UNITED STATES

Year	Total Live Births	Total Illeg. Births	Per Cent Illeg.	Total Live Births	Total Illeg. Births	Per Cent Illeg.
1951	235,319	8,215	3.5	3,750,850	146,500	3.9
1957	256,381	10,031	3.9	4,254,784	201,700	4.7
1959	248,658	10,615	4.3	4,244,796	220,600	5.2
1961	240,172	11,321	4.7	4,268,326	240,200	5.6
1962	226,393	11,434	5.1	4,167,362	245,100	5.9
1963	221,537	12,128	5.5	4,098,020	259,400	6.3
1964	218,515	12,993	5.9	Not Available		

By Counties - 1963 to 1964 **

County	Number of Illegitimate Births		Per Cent Of Live Births		County	Number of Illegitimate Births		Per Cent of Live Births	
	1963	1964	1963	1964		1963	1964	1963	1964
Adams	47	45	4.0	3.9	Lackawanna	96	101	2.6	2.8
Allegheny	1,556	1,653	5.2	5.7	Lancaster	231	236	3.8	3.9
Armstrong	54	46	3.8	3.4	Lawrence	52	50	2.8	2.7
Beaver	121	154	3.1	4.1	Lebanon	85	105	4.4	5.2
Bedford	38	39	4.2	4.2	Lehigh	135	169	3.2	3.0
Berks	227	257	4.5	5.1	Luzerne	150	196	2.7	3.6
Blair	109	130	4.3	5.0	Lycoming	135	153	5.8	6.5
Bradford	39	51	3.1	4.2	McKean	23	33	2.2	3.3
Bucks	138	165	1.9	2.3	Mercer	88	106	3.8	4.7
Butler	56	54	2.4	2.3	Mifflin	24	39	2.6	4.2
Cambria	130	128	3.8	3.9	Monroe	28	29	3.6	3.8
Cameron	7	2	5.0	1.4	Montgomery	293	293	2.9	2.9
Carbon	33	39	3.9	4.6	Montour	13	23	4.2	7.5
Centre	57	50	3.2	2.8	Northampton	132	148	3.7	4.2
Chester	255	259	5.3	5.4	Northumberland	55	56	3.0	3.2
Clarion	22	20	2.8	2.6	Perry	26	21	4.7	3.9
Clearfield	59	60	3.7	4.0	Philadelphia	4,915	5,202	11.5	12.3
Clinton	18	15	2.5	2.1	Pike	-0-	3	-0-	1.8
Columbia	29	27	3.1	2.9	Potter	11	8	3.1	2.2
Crawford	49	58	3.3	4.0	Schuylkill	100	96	3.6	3.6
Cumberland	110	117	4.2	4.4	Snyder	14	8	2.7	1.6
Dauphin	424	500	9.5	11.5	Somerset	39	43	2.8	3.4
Delaware	411	423	3.5	3.7	Sullivan	-0-	3	-0-	3.1
Elk	21	13	2.4	1.5	Susquehanna	21	25	3.0	3.7
Erie	255	238	4.7	4.7	Tioga	22	32	2.8	3.8
Fayette	179	205	6.2	6.9	Union	23	31	5.0	6.6
Forest	2	5	2.4	5.0	Venango	36	38	3.1	3.4
Franklin	81	78	3.9	3.9	Warren	36	28	4.1	3.3
Fulton	11	8	5.6	3.2	Washington	138	151	3.8	4.3
Greene	24	39	4.4	6.7	Wayne	13	9	2.7	1.9
Huntingdon	53	47	6.7	6.1	Westmoreland	182	181	2.8	2.8
Indiana	63	60	4.4	4.4	Wyoming	5	11	1.5	3.5
Jefferson	25	28	2.9	3.2	York	295	340	6.0	7.0
Juniata	7	11	2.1	3.6					

* Source: Department of Health, Bureau of Administration and Management, Division of Data Processing.

** Based on county of residence.

Live Births, Illegitimate Births and Per Cent Illegitimate, Cont'd. *

By Cities Over 25,000 Population - 1963 and 1964*

Cities	Number Of Illegitimate Births		Per Cent Of Live Births		Cities	Number Of Illegitimate Births		Per Cent Of Live Births	
	1963	1964	1963	1964		1963	1964	1963	1964
Allentown	73	103	3.9	5.5	McKeesport	55	51	7.2	6.6
Altoona	65	68	5.3	5.2	New Castle	25	32	3.2	4.2
Bethlehem	48	48	3.8	4.0	Norristown	59	70	6.0	7.3
Chester	239	272	14.7	16.9	Philadelphia	4,915	5,202	11.5	12.3
Easton	49	60	6.1	7.3	Pittsburgh	998	1,059	9.5	10.2
Erie	183	176	6.1	6.0	Reading	133	149	7.7	8.7
Harrisburg	284	377	17.7	23.0	Scranton	54	65	3.1	3.8
Hazleton	15	12	2.8	2.4	Wilkes-Barre	44	63	4.3	6.2
Johnstown	61	50	6.7	5.8	Wilkinsburg	43	26	6.6	4.3
Lancaster	108	130	8.0	10.0	Williamsport	95	100	10.4	10.7
Lebanon	37	57	5.7	8.5	York	164	178	13.7	15.6

ILLEGITIMATE CHILDREN RECEIVING ASSISTANCE **

DECEMBER 1961

	Children Receiving Assistance		Illegitimate Children Receiving Assistance		
	No. Of Children Receiving Assistance	Per Cent Of All Children Under 18 Years Of Age	No. of Illegitimate Children Receiving Assistance	Per Cent Of Children On Assistance	Per Cent Of All Children Under 18 Years Of Age
Pennsylvania	209,162	5.4	45,503	20.8	1.4
United States	2,658,529	4.1	645,230	24.3	1.0

* Source: Department of Health, Bureau of Administration and Management, Division of Data Processing

* Source: Department of Public Welfare, Office of Program Planning, Research and Review.

Community Projects Described at Council Tables

SECTION A - LEGAL FRAMEWORK

Coudersport Child Welfare Services

Initial legal advice on a volunteer-service basis is provided in this agency by a local attorney. The service is of obvious importance to the unmarried mother in telling her what alternatives are open to her through legal channels for support and care of the child. The service is also important to the agency, since the mother cannot change her mind after adoption proceedings have begun for the reason that she had no legal advice before making a decision.

* * *

Luzerne County Court, Domestic Relations Division

One caseworker, who is familiar with the law governing support and adoption procedures, carries all of the cases of unmarried mothers in this agency. She helps the mother think through what alternatives are open to her, using both her knowledge of the law and case-work techniques. After the mother has decided what she wants to do concerning support or adoption she is referred to a private attorney or the Legal Aid Society for legal representation and counsel.

SECTION B - CARE OF MOTHER AND CHILD

The Abington Plan

In January of 1964, the Abington School District first considered the possibility of providing homebound instruction for the girls who could not continue in their regular classes because of pregnancy. The total situation was reviewed and the opinions and ideas of all appropriate persons were sought by the Superintendent. These included the members of the School Board, school staff, teachers, parents of the girls who might receive instruction and the girls themselves. Although there were varying opinions, there was sufficient interest to warrant moving ahead with the plan. The School Board was in favor of it, and continued to be in favor of it even after they learned from the Pennsylvania Department of Public Instruction that there could be no reimbursement for such a program. At first the Department did not give approval, but, after several contacts, approval was given without reimbursement.

The Director of Pupil Personnel Services, the Director of Special Education, the Director of School Nursing Service and the School Social Worker developed the detailed plans. The School Social Worker was selected to serve as the liaison between the school, the home and the student. Three subjects were offered and the teachers for the four hours of weekly tutoring with each girl were selected with great care.

The girls participating in the program ranged in age from 14 to 19, from grades 9 through 12, from slow learners to college preparatory, and came from low income, average to high income families. The curriculum planning had to be adjusted according to their individual needs. Other variations included the length of time they had been out of school before the homebound instruction program started, their general physical condition and the stage of their pregnancy, and the attitude of their parents.

Eight of the sixteen girls who were interviewed about the program carried through with the entire plan, and, when physically ready after their confinements, returned to their high schools where they had been enrolled previously. There were varying reasons why the other girls did not participate. In three instances other plans were made with them.

The girls found homebound instruction much harder than class work. They had a week's homework to do on their own. There were no teachers to help each day if they couldn't find the answers. They took the same exams as the rest of their class. The classroom teacher and the homebound teacher kept in close contact. The girls were very pleased with what they had done but admitted that the first days back at school were rather "tough." They didn't know whether they could "take it" or not. There were some unkind remarks made by students but no emotional or attendance problems developed.

Public reaction to this program has varied greatly. The father of one of the girls felt we shouldn't spend taxpayers' money. She had gotten herself into this situation and shouldn't be helped. Some of the teachers indicated that they did not feel these girls should have this opportunity. The school nursing staff was a little wary about these girls being in the building. "There might be complications." Generally, however, the reaction has been positive and the results good. Girls who had given up hope of completing their education, who had never found or who had lost their respect for themselves are now moving ahead into normal lives, with a feeling of self respect and worth. Many of their problems which led to their illegitimate pregnancy have been worked out with the help they have had.

Berean Institute, P.V.E. Program

The Berean Parental-Vocational-Educational Program ("Berean P.V.E.") is a day school for adolescent unmarried mothers and their babies. It was established in Philadelphia in 1960 under the auspices of Berean Institute--a vocational school--and the Philadelphia Board of Education. It was financed until 1962 by the Seybert Foundation, a private Foundation interested in projects for children. In 1962, financing of the Program was assumed by the Federal Children's Bureau with the funds administered through the Philadelphia Department of Public Welfare. Since January, 1965, the Program has been financed by the Philadelphia Department of Public Welfare. Berean Institute continues to supply vocational facilities for courses in Business, Beauty Culture, Dressmaking and Design, and the Philadelphia Board of Education continues to furnish teachers in academic subjects so that students who pass the required examinations may receive high school credits.

The current enrollment at the school is twenty-one with a long waiting list. There are strong hopes for enlargement and expansion. Since September, 1962, some three hundred girls have been referred. Of this number more than half were referred in the ten-month period from September, 1964, through June, 1965. Referrals come from many sources: the schools; the Philadelphia Department of Public Welfare; Philadelphia County Board of Assistance; the Community Nursing Services; the courts; child-placing agencies; and many other agencies and individuals. Many girls are helped to return to the public schools. With each girl referred an endeavor is made to work out the best plan.

The present staff consists of a social worker Director who supervises the entire Program, two part-time social workers, Heads for the Nursery and the "Toddlers' Group," a Housemother, a part-time Secretary, a psychiatrist who devotes one-half day weekly to individual or group sessions with students and/or staff. A medical doctor comes one-half day weekly for medical checkups on the babies and a community nurse comes another one-half day for a course in "Health" with the students. All students receive a complete physical examination at the Public Health Center; recommendations are followed up by P.V.E. social workers.

Since one of the goals of the Program is strengthening ties between mothers and children, the scheduling of classes must be adjusted to this. Students arrive one-half hour before classes so that the little ones may be happily settled. The students feed their own children. In case of an emergency mothers are immediately called and consulted.

Of prime importance is the individual attention given to each student and baby. This attention must come from every staff member and teacher. That it is important shows in the girls' responses and growth: - "I don't think I'd be alive today if I hadn't found this school;" "I always thought I was stupid but when I talk here, I sound real intelligent;" "I never let myself think about tomorrow; now I do--for the baby's sake--and for mine too, I guess;" "I've been to nine schools and this is the first one where anyone ever sat down and asked about me. This school and having my son are the only good things that ever happened to me."

(For Reports and further information write Mrs. Cornelia Biddle, Berean P.V.E. Program, 1926 S. College Avenue, Philadelphia, Pennsylvania.)

Maternal and Child Health Project

The Section of Maternal and Child Health of the Philadelphia Department of Public Health has begun a five-year project to improve and expand maternal and infant care programs. A grant of \$486,00 was obtained from the U.S. Children's Bureau for the first year of operation, during which the City will contribute an additional \$162,000. Increasing funds will be requested each year to expand services.

Five hospitals have contracted with the City to provide comprehensive maternity services to authorized patients. All pregnant women who reside within a designated area and who come for prenatal care before the seventh month of pregnancy are eligible to receive all necessary prenatal care services without charge. A minimum of nine prenatal visits is authorized for each patient. Women who are of low income, and who have a condition which may be hazardous to themselves or their infants, are eligible for comprehensive care. Care for these "high-risk" mothers includes all necessary hospitalization prior to and following delivery, and two visits each for mothers and infants following discharge.

Conditions, one or more of which identify the prenatal patient as "high-risk," include out-of-wedlock pregnancy, extremes of age - under 17 or over 39, and history of a complication in the present or previous pregnancies.

All patients, married or unmarried, are treated with dignity as individuals.

The standards of care are high and continuity of care is emphasized. Each patient has a social service screening interview in the prenatal clinic to identify any problems. Follow-through services are provided. A block appointment system, with six appointments arriving at the Health Center prenatal clinic every thirty minutes works well and allows for efficient care with minimum waiting. Dental care services are provided health center patients.

Hospitals are reimbursed for care given in their outpatient clinics or inpatient wards at actual cost. It is estimated that the cost of comprehensive maternity care for a patient will approximate \$350.

PRIMARY PROFESSIONS, VOCATIONS AND INTERESTS OF REGISTERED PARTICIPANTS, SPEAKERS AND LEADERSHIP

	<u>Participants</u>
Lay Persons with Volunteer and Board Affiliations and Two Foster Parents	72
Attorneys	5
Bankers	2
Beauty Shop Owners	2
Broker	1
Businessmen	6
Chemist	1
Child Welfare Services - Agencies and Institutions, Public and Private	84
Colleges and Universities	24
Community Organization and Planning, Urban Renewal and Redevelopment	14
County Commissioners	6
County Extension Services	8
Family Services	12
Farmers	2
Federal Agencies	3
Group Work Agencies	4
Health - Physicians, Nurses, Medical Social Workers, etc.	64
Human Relations and Civil Rights Activities	10
Institutions for the Mentally Retarded	2
Judges, Police, Probation and Parole Officers	35
Labor Leaders	2
Librarian	1
Marriage Counseling	2
Mass Media	8
Mental Health	7
Meteorologist	1
Planned Parenthood - Professionally Employed Staff and Members	24
Printer	1
Realtor (Mayor-Elect)	1
Religious - Protestant, Catholic and Jewish - Clergy and Staff	86
Salesman	1
Schools	88
Services to Unmarried Parents in a Variety of Settings	27
State Agencies - State, Regional and County Offices	100
Student (College)	1
Welfare Agencies - Public and Private	8
Young Friends Movement	1
Total	716

Geographical Representation

Participants, including leadership group and speakers, came from 64 of the 67 counties in Pennsylvania, and from the District of Columbia, Massachusetts, New Jersey, New York, and North Carolina.

COUNCIL TABLE LEADERSHIP

U.S. Department of Health, Education, and Welfare - Welfare Administration

Mrs. Ursula M. Gallagher
Children's Bureau

Dr. Elizabeth Herzog
Children's Bureau

Mrs. Ellen J. Perkins
Bureau of Family Services

Pennsylvania

Peter G. Alapas
Tri-County Welfare Council
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Dr. Helen C. Bailey
Philadelphia
William Ball, Esquire
Pennsylvania Catholic Welfare
Committee, Harrisburg
Mrs. Mary Barnes, Esquire
Pittsburgh
Mrs. Edward F. Beale
Philadelphia
Mrs. Cernelia Biddle
Berean Parent-Vocational
Education Program, Philadelphia
Mildred K. Binder
York County Board of Assistance
The Reverend Vincent Brawne
Grace Episcopal Church
Ridgway
Harald W. Budding, Esquire
Lancaster
Mrs. Sylvia Carathers
Health and Welfare Council
Philadelphia
Edgar Casper, Esquire
Department of Justice
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Dr. Guinevere Chambers
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Mrs. William A. Chapman
Octorara Joint School Board
Christiana
Marshall M. Cahen, Esquire
Department of Public Welfare
Harrisburg
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Pittsburgh Board of Education
Mrs. Frieda Caaper
St. Christopher's Hospital
Philadelphia
Mrs. Ruth Covitch
Ebensburg
Mary Lynch Crackett
Florence Crittenton Service
Philadelphia
Francis Dannan
Community Council
Lancaster
Dr. Samuel S. Dubin
Pennsylvania State University
University Park
Dr. Mary Dunn
Waynesburg College
Mrs. Andrew B. Duvall
Tawanda
Miss Claire Elliott
Ridgway Area Psychiatric Center
Jack Fairweather, M.D.
University of Pittsburgh
School of Medicine
Helen F. Faust
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Mrs. Helen Farth
Dauphin County Child Care Service
Harrisburg
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Pittsburgh
Gladys Gibbons
Beaver County Times
Mrs. Eudice Glassberg
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Edward R. Galab
Cambria County Board of
Assistance, Johnstown

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Mrs. Alice Green
Abington School District
James T. Harris
Women's Christian Alliance
Philadelphia
The Reverend Chester Halmquist
Lutheran Service Society
Pittsburgh
Zae' Jungerich, R.N.
County Health Department
Pittsburgh
Jeffrey O. Janes
Philadelphia Board of Education
Dr. Margaret M. Kearney
WCAU-TV, Philadelphia
John M. Keller, M.D.
Geisinger Medical Center
Donville
Mildred E. Kelly
Williamsport School District
Norman Kendall, M.D.
Temple University
Hospital, Philadelphia
The Reverend Victor S. Kapantz
Richland Christian Church
Disciples of Christ
Rabbi Aaron Landes
Beth Shalom Congregation
Elkins Park
Mrs. Elayne Law
WFBG, Altoona
Laura Jane Linnell
Probation Office
Erie
Dr. Margaret Livingston
Pittsburgh School District
Dr. Werner A. Lutz
University of Pittsburgh
Muriel E. McCord
Bureau of Children's Services
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Mrs. Patricia L. McGrath
Camp Hill
Marguerite McMenamin
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JaHanne Zerbey-Martz, Esquire
Department of Public Welfare
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The Reverend Harold Millard
Pennsylvania Council of Churches
Harrisburg
Mrs. Mary Lou Maaney
School District
Mechanicsburg
Dr. Emily Mudd
Marriage Council of Philadelphia
Ramallus C. Murphy, Esquire
Human Relations Commission
Erie

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Department of Public Instruction
Harrisburg
William C. Phillips
Pennsylvania Mental Health
Harrisburg
Major Harry M. Paole
Salvation Army
Pittsburgh
The Reverend Arnold Purdie
Episcopal Children's Center
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Dr. David H. Porter
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Dr. Richard C. Rhodes
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Mrs. Orlean Ricca
Magee-Women's Hospital
Pittsburgh
Mrs. Robert W. Sayre
Villanova
Harry Serotkin
Health & Welfare Council
Philadelphia
Harry E. Seyler
York City Schools
Florence Silverblatt
Philadelphia Department
of Public Welfare
Sister M. Baptiste
Catholic Charities
Erie
Sister M. St. Dennis
St. Joseph's Children &
Maternity Hospital
Scranton
Sister James Regis
Raselia Home & Hospital
Pittsburgh
Sister Mary of St. Teresa
Gannandale School
Erie
Sister Jean Vianney
Catholic Social Service
Philadelphia
Sister M. Michael Waters
St. Vincent's Hospital
Philadelphia
Mrs. Martha R. Swartz
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Philadelphia Board of Education
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Philadelphia
Mrs. Roberta Townsend
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Mrs. Elizabeth Tredway
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Pennsylvania State University
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Germantown High School
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Sharon Herald
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